SPIRIT OF MISSIONS.

DOMESTIC DEPARTMENT.

DECEMBER, 1874.

THIRTY-NINTH ANNUAL REPORT OF THE DOMESTIC COMMITTEE.

The financial disturbances and embarrassments under which the country was suffering at the date of the Committee's last Report, have through the entire year, proved a serious hinderance to the prosecution of one branch of their work. The prospect of prolonged difficulty in this direction, then very clear, and in nowise less threatening a few weeks later when the appropriations were to be made for 1874, did not seem to justify an order for retrenchment, and no such order was taken. The hope was entertained that the unsettled condition of business relations and interests would induce general and profitable reflection as to the best uses of money and the claims of God upon it for the upbuilding of His Kingdom, and that so the needs of the work already undertaken would be provided for, if indeed means sufficient to warrant extension should not be supplied. While it is certain that this hope has not been fully realized, it may be that a better line of thought and a worthier sense of Christian responsibility have operated to prevent real and wide-reaching disaster. This has been escaped, and for this, no less than for many positive blessings, thanks are due to God.

The Financial statement of the Committee, presented elsewhere, shows the falling off in receipts as compared with those of the previous year.

The *personnel* of the office and the appliances are the same as in 1873, and concerning them nothing need be or can be said that would not be in substance at least, a repetition of what has appeared in former Reports. As of more value, in their opinion, than such formal details, the Committee present to the Board, for such consideration as they may be thought worthy of, three distinct topics or propositions, each of which is believed to embody principles closely related to the most orderly and efficient prosecution of our Home Mission work.

I.

CHURCH EDIFICES, ON MISSION GROUND.

THE Domestic Committee have never considered it within their province to supply aid toward the erection or furnishing of church edifices in any part of the country. That such structures have a place, and that an important one, in the Kingdom of CHRIST, and in all wise and comprehensive plans for its strengthening and extension, is too obvious to be denied.

As there is no pattern, showed unto man in the Mount, to be followed in determining the materials of which they are to be composed, or the particular forms they are to take, each case, as it is presented, as far as these and some other matters are concerned, must be settled by considerations having respect chiefly to the needs and ability of the persons most immediately and responsibly interested. Discussion of details of this sort would be so clearly out of place as not to deserve toleration in the Report of an Executive Committee of this Board. And yet, church building as a Missionary appliance, may be properly considered here, and certain practical questions connected with this subject, may, it seems to the Committee, as well be brought here, as taken elsewhere, for discussion, if not for satisfactory and final solution.

There is a somewhat prevalent theory, which is to the effect that fine, stately, and, as a thing of course, costly church edifices are necessary, at least in many parts of the country, to the success of Mission work. Action upon this theory, brings a considerable number of the Missionaries in the Domestic field to this and to other large cities in quest of aid. They are always welcome at our Mission Rooms, but do not always seem to be fully satisfied with the information they receive as to how they are most likely to succeed in the accomplishment of their purpose and task. Reporting respectively that, at home, $2,000, $3,000 or 5,000 have been secured, they are frank to state that, with less than double or treble these amounts, such structures as will secure confidence, prolonged co-operation and final success, at the points for which they plead, cannot be built. The argument, in a more elaborate form, in many and perhaps in a majority of cases, runs thus: "The Presbyterian, the Baptists, the Methodists and the Roman Catholics have very elegant and costly buildings; and while we cannot expect to come fully up to their standard, we must in some respects approximate it, or forfeit certain local influences, without which, success, in any such degree as to win and hold public favor, is wholly out of the question. With $4,000, $6,000, or $10,000, we can build such a church as will almost certainly secure the attendance of several of the most respectable families in our town, and as will be in accord with its present and prospective importance as the centre of a large and rapidly increasing population."

Much attractive and somewhat imposing show in church building has been frequently achieved, largely by foreign aid, obtained in reponse to a skilful and persistent presentation of this sort of argument ; and this show has been as frequently, in most undoubting confidence, pointed to as evidence of marked success in doing the work of CHRIST and His Church. In many cases, however, the progress and searching tests of time have revealed the disagreeable fact, that what was accounted success was little else than the beginning of failure and defeat.

It would seem to be a wholesome principle, departure from which only very exceptional circumstances can justify, that costly churches should wait till they can be built by those who, having the ability, will thus to glorify GOD with their substance.

The subject takes a wider range, suggesting the thought that there is a better way than that which has been very generally adopted in securing comparatively inexpensive church edifices, on Mission ground. It is maintained by some, whose opinions are entitled to respectful consideration, that the Missionary function of the general Church, in the Home field, begins and ends with the sending of Missionaries, and with suitable aid in their support, till the people to whom they minister are competent to assume the entire responsibility in this regard. This would leave the duty and work of church building wholly in the hands of those immediately interested. And it must be admitted that there may be such a preaching of the Gospel from house to house ; such loving and patient care and fidelity in looking after and fashioning the material for the spiritual temple ; such sympathy with the sorrow and suffering which are everywhere ; such affectionate tenderness and persistence in dealing with the little ones ; in a word, such an exhibition of the moral and spiritual power of Ambassadorship for CHRIST, as will not be long in developing, in any community in this land, a degree of interest that may be depended upon to provide all necessary church accommodations ; and that, while waiting and working for the modest edifice, will make almost any room, unsightly and inconvenient though it be, what the patriarch found the place, because of the Divine Presence specially vouchsafed where he tarried for a night, on his way to Padam-Aram, "none other but the house of GOD and the gate of heaven."

That in what meets the eye more in this direction can be accomplished in a given time by liberal external aid than without it, no one can doubt ; but whether, in the long run, such advantage is not in most cases more than balanced by evils resulting from the repression of self-help, or failure in developing it, presents a question which may very properly be studied with serious earnestness by both the givers and receivers of aid in the prosecution of our Domestic Mission work. Whatever is likely to interfere radically with the proper growth of Christian self-reliance, should be guarded against with the utmost vigi-

lance and determination. No external advantage can counterbalance the ill effects of a disturbing and weakening element working at the roots of Christian manliness.

The Committee make these suggestions not at all in the expectation that a general and inflexible rule, in the matter to which they relate, can be framed and enforced. The enforcement of such a rule, if the thing were possible, would exclude that wise discrimination which is one of the conditions of success in all endeavors to secure the advantage of sound principles in managing the details of Church work. While however the subject does not fall within the range of positive legislation, it is deemed worthy of the best thought of this body, and of the clearest and most emphatic expression of such thought. If the Board of Missions may not make laws for the government of the Church, to it has been given the more pleasing task of educating the public mind and heart to work in more immediately practical ways for her good. And here it is of the utmost importance that sound principles be strongly stated and earnestly commended.

II.

THE FIELD AND ITS DIVISIONS.

In the XIth Article of the Constitution of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, it is declared that "*Domestic* Missions are those which are established *within*, and *Foreign* Missions are those established *without*, the Territory of the United States."

Previous to the meeting of the General Convention in October, 1865, all the *general* Mission work of this Church within the Territory of the United States, with which the Board of Missions was responsibly concerned, was during the recesses of the Board, under the care and administration of the Domestic Committee. In that year the General Convention so amended the Constitution of the Society as to allow the appointment, during the will of the Board of Missions, of a Commission to take charge of the religious and other instruction of the Freedmen in our Southern States. During the nine years of this Commission's existence and administrations, the Domestic Committee have been in thorough harmony with it, and have frequently aided as Missionaries the same men employed by it as teachers.

The General Convention of 1871, applied to for the appointment of a Commission to take charge of the Mission work among the Indians, responded by requesting the Board of Missions to instruct their Domestic Committee to appoint such Commission, to be charged, under the direction of said Committee, with the oversight and conduct of said Mission work. As requested by the General Convention, the Board of Missions instructed the Domestic Committee, and this Committee,

obeying instructions, on the 20th of November, 1871, appointed an Indian Commission; and this Commission, at its first meeting, held in the city of New York, on the 12th of December, of the same year, appointed an Executive Committee, which, since that time, during the recesses of the Commission, has had charge of our Indian Mission work. This work, claiming and receiving the cordial sympathy of the Domestic Committee, has been prosecuted with great wisdom and energy.

It thus appears that the general Mission work of this Church, including the Foreign, is virtually in charge of four distinct Departments. The action of the General Convention and of the Board of Missions which resulted in the formation of the Indian Commission, placed its work under the direction of the Domestic Committee; but the Executive Committee of that Commission has been and is composed of men who are abundantly competent to take the oversight and conduct of any trust committed to their hands, without direction or suggestion from a similar organization; and, taking this view of the case, the Domestic Committee have not attempted to share the responsibility or care of the Indian work with them, feeling that to do so would be embarrassing rather than helpful.

Each of our Missionary Jurisdictions, through its Bishop, as far as repeated and effective appeals to the Church for aid are concerned, is practically a separate Department of our general Mission work, possessing all the advantages, in the matter of directness and concentration, of the one man power, which, in dealing with local specialties that command the loftiest enthusiasm and best energies of a gifted life, is greater than the power of any Committee. Should the General Convention deem it wise to take action for the increase of our Home Missionary Episcopate, an equal increase of working Departments, in the sense here spoken of, would of course follow, as one of the incidental results.

The Domestic Committee do not take upon themselves the ungracious task of unfriendly criticism regarding the past Missionary legislation of this Church; and they would not, if they could, hush the earnest and effective pleading of a single one of our Missionary Bishops; and yet they cannot but think that danger may lurk in the multiplicity of agencies, while each is restricted in its range to a local or special interest in the one general field. There is a greater degree of Missionary activity in the Church mind and heart now than we have known before, which is certainly a hopeful sign, for which GOD should be devoutly thanked; but there is a call to guard against the incoming of distraction and consequent weariness—weariness, not so much on account of the weight of the burden, as of the number of parcels into which it is distributed and the care that each requires. The Committee greatly misinterpret the words and acts of some good people, if these evils in the incipient stages of their growth and work are not even now amongst us.

Giving in aid of Mission work may not indeed be discouraged

through fear that it is not always in response, pure and simple, to the highest principle that can influence human action—love to GOD and love to man; but surely the whole business should be drawn more and more toward this basis; and whatever in the way of arrangement or appliance tends in an opposite direction should be more and more avoided.

It may indeed be said, and with not slight apparent force, that several organizations, each pursuing its own special work, can be quite as safely trusted as one with the inculcation of this lofty principle; but the danger lies concealed in the idea or fact of specialty itself, which, in the feverishness and impatience of its own nature, is tempted to exclude all considerations not regarded as bearing upon immediate or not very remote success. What is general in its nature and range, in a great degree, escapes this danger.

To commit to a single executive organization, having the confidence of the general Church, if such an one there be, or to such an one yet to be formed, the supervision of all the Mission work *within* the territory of the United States, during the recesses of this Board; and to induce our present Missionary Bishops and those who are to be invested with this office, if they could regard it as consistent with their duty, when absent from their fields, to plead for the whole work as they plead for that of which they are in personal charge, they being content to take their share of the proceeds, would in every way, in the view of the Domestic Committee, be a great gain.

In the near future, it is possible and perhaps probable that there would be some falling off of receipts; but the new arrangement once understood and the mutual adjustments between the Church and the work effected, it is believed that their increase would bear a more just proportion than at present to the constantly increasing demand.

The Domestic Committee, in making these suggestions, beg to disclaim all disposition to intermeddle with the work of others, and hope that they may be regarded as speaking only to principles. The thought of a general unity of purpose and effort, of prayers and alms, on the part of this Church, as she stands confronted by our great American portion of the one field, has in it a degree of attractiveness quite sufficient to inspire ardent wishes for such a consummation.

If Churchmen, in some other matters, will stand apart, in all that is practical as they bend to the task of extending the borders of the REDEEMER'S Kingdom, it would seem that they might easily be of one heart and of one mind; and trustful and loving unity in this would be hailed as a bright and blessed precursor of brotherly concord in all things else. Into a brotherhood of willing and loyal service, sooner or later, there must come, by the HOLY GHOST, that most excellent gift of Charity—the very bond of peace and of all virtues, which suffereth long, is kind, seeketh not her own, endureth all things and never faileth.

The Domestic portion of the field, though not varying in its boundaries, becomes more and more abundant in its opportunities. The very changes in its physical and commercial features, occasioned by the forward movement of human enterprise seeking everywhere for gain, are most urgent calls for the extension of the Kingdom of CHRIST, that the nation falls not into the outright worship of Mammon. Material progress, how beneficent soever its declared aims, and how stately and commanding soever its march, if there be in it no clear recognition of GOD and His truth, is not a less poor and weak reliance for a people than for an individual. It is just this restless and mighty thing, reaching out in all directions, inspiring confidence everywhere, stimulating and putting under heavy and constant tribute the energies of our American life, that calls upon the Church for a fresh, full and unfaltering presentation and enforcement of all the counter-vailing and correcting powers that GOD has lodged with her. The spirit of the age and country is intensely *Missionary* in its methods, throwing out its vital forces from ten thousand centres, and skilfully and rapidly combining them, where combination promises the greatest and speediest results. And the Church, to meet the needs of the times, must bring fully into play the same element which indeed stands first in the catalogue of her functions. When she becomes as intensely Missionary in her life and methods as the world is, she will be a match for the world, and more than a match, for GOD is with her as He is not with it.

The Committee refer the Board to the Reports of the six Missionary Bishops for information regarding the condition and prospects of the work in the Missionary Jurisdictions proper; and it gives them pleasure to state that the Reports received from Missionaries in fully organized Dioceses witness to their fidelity, and give evidence, for the most part, of good progress in their work.

III.

DOMESTIC MISSIONARY EPISCOPATE.

As matters now stand, there is considerable lack of clearness in the public mind as to what constitutes the exact difference between Missionary Bishops and Diocesan Bishops. It has been stated as being little else than the manner in which their salaries and travelling expenses are paid, and the certainty or uncertainty relating thereto—those of the former being pledged and secured by the general Church, and those of the latter pledged, if not always secured, by the Dioceses. This however does not cover the whole ground. A Missionary Bishop is eligible to a vacant Diocese, while a Diocesan Bishop is not, and in this the advantage of the former over the latter is regarded by some as very great. In all else that touches the essential features or elements of the case, the Bishop of Maine and the Missionary Bishop of Oregon and Washington Territory

are supposed to be alike; and yet one is by title and by certain vague conceptions in the public mind, distinguished from the other.

The title of *Missoinary* Bishop is given to only seven of the whole number of our chief Pastors in this land, and this can hardly be for the sole reason that they are *sent* to their work by a process differing somewhat from that by which other Bishops are invested with Jurisdiction. The *sending* is chiefly involved in the consecration or the setting apart to the high office. All Bishops are *sent* to do, in some respects, a new work, in a new capacity, and in a new sphere. The real meaning of the word *Missionary*, as belonging exclusively to the title of seven of our Bishops, is not to be brought out in this way, nor by searching in this direction. Nor can their title be accounted for by considering the great amount of Mission work to be done within their Jurisdiction; for in every Diocese in the country there is more of this kind of work than any Bishop can do. In everything but the name, in the light of this consideration, the Bishops of Minnesota and Maine seem to be just as much Missionary Bishops as any of the seven who are distinguished by this title; and yet the title is not empty of meaning, is not simply conventional; it carries an idea—a vital and grand idea which, when it becomes the spring and rule of thought and action, makes men, in spirit, purpose and power, near akin to the first Apostles, sending them out over the land as Chief Evangelists, almost regardless of personal, domestic and social considerations, to seek for souls and win them to CHRIST.

It is not the business of the Committee to say that a Missionary Bishop should not under any circumstances become the Rector of a parish, and yet such a localizing of himself and his gifts would seem to be in direct contravention of the central and distinguishing idea of his office. Official localization in any sense, or for any purpose, if it should leave the form of his title undisturbed, would empty it of its best significance.

The Committee speak thus, not in the spirit of unfriendly criticism regarding the past or present methods of Episcopal work in our Missionary Jurisdictions. They know the Bishops in whose charge they are; they believe in them; they honor them; but they cannot suppress the thought that as organized parishes are multiplied and stations are established at the most convenient and promising points, weakness and danger may come to the Missionary idea. The general Church may not feel bound to concern itself particularly with Diocesan methods and work. These are not within the range of its care and responsibility; but as much cannot be said of the Missionary Jurisdictions. Their support is derived from it, and it must see that no narrowing, no distraction, no feebleness come to the Missionary thought.

As then, a call for a large increase of the number of our Domestic Missionary Bishops has gone forth and is likely to be responded to, it would seem the obvious duty of the Board of Missions to ask the General Con-

vention so to modify its Canon relating to this matter, as to dispel from the Church mind all indistinctness and obscurity regarding the difference, whatever it may be, between our Missionary and our Diocesan Episcopate; and to ensure, as far as legislation may be depended upon in a business like this, the realization of the Missionary idea in the fulness of its significance and possible application.

The written law relating to this subject is extremely limited in its provisions. Indeed, the Canon under which Domestic Missionary Bishops are elected and consecrated contains no reference whatsoever to the Missionary thought or work, except in the *word* "Missionary" which is a part of their title. It says that they "shall exercise Episcopal functions" in such portions of the country as they may be assigned to, "in conformity with the Constitution and Canons of the Church, and under such regulations and instructions, not inconsistent therewith, as the House of Bishops may prescribe;" all which would seem to be a rather meagre setting forth of the office and work of certain Bishops, distinguished by title from all others, and receiving more than all others the special sympathy and aid of the general Church; and notably so, in the absence of all "regulations and instructions" none having as yet, so far as the Committee know, been "prescribed."

In Dioceses, Bishops have Standing Committees, demanded by law, to advise with them in cases of doubt and difficulty; and Missionary Committees also, to aid them in the organization and execution of work, in the disbursement of money, and in other ways; but in Missionary Jurisdictions all this is left to the will and discretion of the Bishops; the Canon only saying that they *may* annually appoint two Presbyters and two Laymen to perform the duties of a Standing Committee in their respective fields.

The Committee sincerely hope that this subject will receive from the Board of Missions and the General Convention that sober consideration and wise treatment which its manifest and increasing importance demands.

The subject has a broader reach, and touches almost every point where Mission work is in progress by the aid and under the supervision of the Board of Missions. In point of fact, and to call things by their right names, this Board has hitherto been more of a Parochial Aid than a Missionary Society. Its benefactions, in a great majority of cases have been and are bestowed upon Rectors rather than upon those who are Missionaries in the simple and full significance of the term. It is true that these Rectors have done and are doing more or less real Mission work at points in the neighborhood of their parishes. And it is also true that many of the parishes in question cannot be sustained without external aid. This aid, when they are within Diocesan limits, should, the Committee suggest, be supplied by the Dioceses, thus leaving the offerings of the general Church to be expended in furtherance of work purely Missionary in its

nature. Departure from this method leaves many parishes, it is believed, much longer upon the list of the Board than absolute need requires, and much longer than they would remain in a dependent condition, were the aid they received derived from Diocesan sources. Diocesan authorities are near and can watch the whole business, while the Board of Missions and the Domestic Committee are far away, and cannot have the matter closely in hand. More than this, self-help in Dioceses and parishes as well as in individuals, by some sternly counteracting law, is not likely to be vigorously developed as long as other help can be had for the asking.

The organization of parishes in Missionary Jurisdictions earlier than they can be self-supporting, is thought to be of more doubtful utility. Rectorship implies a contract between two parties, and the contract binds one party to a certain amount of service in the interest of the other. Give the Rector a Missionary appointment under the Board of Missions, and there comes in a contract between three parties, two of them providing for the support of the third, and having some right to direct his action. The Bishop has his place and his authority; and so the real Missionary thought, with which only or chiefly the Board of Missions is concerned, will be likely, sooner or later, to come to grief, even the grief of emptiness.

To the Domestic Committee, during the recesses of the Board, is given large discretion and authority relating to the conduct of our Mission work; but such changes in administration as are manifestly demanded can only be made by the General Convention.

And here again, the Committee express the earnest hope that the Board of Missions will consider this whole subject of sufficiently vital importance to be presented in strong terms to that body, at an early day after the opening of its sessions. The time is opportune. The interests in question are very great, reaching on into the near and distant future. The responsibility is of GOD'S imposing, and is grave to the last degree.

CONCLUSION.

Mission work has its financial side which cannot be ignored, and the financial outlook is not yet very cheering. Were it, however, far less so than it is, profounder concern that it claims would be due to other and more important elements of this business. The real difficulty lies deeper, and is found in a general and deplorable lack of comprehension as to the meaning and obligations of Christian discipleship. "Ye are bought with a price," outlines a service so full and lofty in the measure of its consecration as not to be easily interfered with and disturbed by the surface and shifting accidents of life. Christian men and women think and act as though they were their own, while the Bible says they are not. Servants deny the proprietorship of the MASTER, or by free interpretation, make it consist with an endless routine of indulgent self-serving. Excess in this

brings partial blight upon business affairs. The self-service goes on. There must be retrenchment somewhere, and for the most part, it begins and ends within the limits of that service covered by the infinite "price." Just here the root of the difficulty is found. Just here is the source of all our weakness and embarrassment in doing the work of CHRIST. And just here, committees and appliances are too impotent to supply the deep and urgent need. Every pulpit in the land must discourse earnestly, impressively and almost unceasingly about the Buyer and the bought; about the payment and the fulness of service which it claims; and much praying there must be that GOD will help the preachers and the hearers. It is only superficial and spasmodic interest in the work of building the Kingdom of CHRIST that is distracted and weakened by the fluctuations of the world. We must have that which finds secure anchorage in the central and best energies of our redeemed life, and in that we shall find a blessed freedom from dependence upon things that change, with restful assurance and Divinely ordered success.

By order and in behalf of the Domestic Committee,

A. T. TWING,
Secretary and General Agent.

MISSION ROOMS, NEW YORK, *October* 1, 1874.

REPORT OF THE SPECIAL COMMITTEE ON THE DOMESTIC COMMITTEE'S REPORT, ETC.

THE Committee to whom was referred the Report of the Domestic Committee, together with the Reports of the Missionary Bishops, beg leave respectfully to report that they have had under careful consideration the several documents thus referred, and to present the conclusions to which they have come with entire unanimity.

And, first, as to the

REPORTS OF THE MISSIONARY BISHOPS.

These show continued, hard and unwearied labor on the part of these Bishops. No one can read these papers without being impressed with the fidelity and godly zeal of these dear fathers in the Church, who, separated so often from the sweet solace of social companionship, of domestic rest, and of Christian communion, uncomplainingly and firmly maintain their position on the frontier of civilization. Well may the Church regard their work with grateful admiration, and not only this, but also come promptly forward with full hearts and full hands to uphold them in the arduous work to which she has sent them.

The Report of the Bishop of Montana, Utah and Idaho calls for

especial attention to the very noticeable results of his effort to raise money for religious purposes within the limits of his own Jurisdiction.

The Report of the Bishop of Nebraska and Dakota exhibits his usual activity and energy, and very gratifying progress in his extensive Mission.

The Bishop of Arkansas and the Indian Territory presents a very condensed Report showing much labor and ground for hopefulness in the prosecution of his work.

These three Bishops bring forward no special propositions. But all their Reports indicate patient, earnest, and efficient labor.

The Bishop of Nevada and Arizona desires to establish a school for girls within his district, and your Committee cannot too strongly express their sense of the importance of such an auxiliary in the Missionary work; and in view of the fact that he has so long devoted his undivided attention to his Mission, without having heretofore attempted the more expensive undertaking of founding educational institutions, we feel called upon to express the hope that he may find the opportunity to visit the East with reference to such an object, and that he may meet with a cordial and substantial greeting from the friends of Christian education.

He further suggests, and for sufficient reasons, the propriety of withdrawing Arizona from his Jurisdiction, and he also advises to join it as a new Jurisdiction with Southern California whenever that part of California shall be separated from the present Diocese. The former part of his proposition we approve—the withdrawing of Arizona from his too large and badly constructed Jurisdiction—and will presently show, in the notice of another Report, the disposition we would make of this portion of his field.

The Missionary Bishop of Colorado, Wyoming and New Mexico has given, in his Report, an admirable analysis of his field, and shows not only extensive labor, but much thought and wisdom in this his first survey of the vast domain entrusted to his oversight. He approves the retention of Wyoming with Colorado; but suggests that New Mexico be united with Arizona as a new Missionary District, and the Committee approve and second the suggestion.

The Missionary Bishop of Oregon and Washington, in addition to the promising aspect of his general Missionary work, calls especial attention to his Church schools, and dwells upon the importance of securing a permanent endowment for the same. Your Committee cordially concur in these views, and express the hope that some practical method may be in due time adopted, by which such endowments, at least for the partial support of such Institutions, may be secured for the educational work in all our Dioceses and Missionary Districts.

He further proposes that the eastern portion of his Jurisdiction, together with the Territory of Idaho, should be constituted a separate

Jurisdiction, under a new Missionary Bishop to be located at Walla Walla. Your Committee give their substantial approval to this suggestion.

The several propositions embraced in these Reports, and approved by your Committee, are presented to the consideration and action of the Board in the following Resolutions:

1. *Resolved*, That this Board deems it just and right to declare, not only formally but sincerely, their high appreciation of the zeal, the fidelity, and the successful efficiency of all our Missionary Bishops—worthy standard-bearers of the Church in the vast Missionary Districts assigned to their oversight.

2. *Resolved*, That this Board, believing that a suitable amount of educational work should go hand in hand, as practicable opportunities open, with the Missionary work, approve the proposal of the Missionary Bishop of Nevada and Arizona to establish a school for girls within his Jurisdiction, and commend this undertaking to the kind sympathies of the Church.

3. *Resolved*, That this Board cordially approves the desire expressed by the Bishop of Oregon and Washington for the partial and permanent endowment of his schools at Portland; and that, in the judgment of this Board, partial permanent endowments should, whenever, and as soon as practicable, be secured for all our Educational Institutions in the Dioceses, as in the Missionary Jurisdictions.

4. *Resolved*, That this Board recommend to the consideration of the House of Bishops the expediency of withdrawing both New Mexico and Arizona from the Jurisdictions with which they are now united, and erecting them into a new and separate Missionary Jurisdiction under a Missionary Bishop, and also of withdrawing the eastern portion of the Jurisdiction of the Bishop of Oregon and Washington and the Territory of Idaho from the Jurisdictions with which they are now united, and erecting them into a new and separate Missionary Jurisdiction, under a Missionary Bishop; and that a Committee be appointed to lay this matter before the House of Bishops.

Secondly, we come to the

REPORT OF THE DOMESTIC COMMITTEE.

Your Committee have given to this very full and satisfactory Report their most mature deliberation, and have unanimously arrived at the results which we present.

In examining the Report committed to them, your Committee have been greatly impressed by the exhibition of a very large practical knowledge on the part of the Domestic Committee, accompanied with the deepest solicitude for the more efficient working out of the great Missionary interests entrusted to their supervision and management.

The propositions to be made by your Committee may seem at the first glance to put restrictions where they have not been heretofore; but attention is called to the fact that no canonical restrictions are proposed in the case of Missionary Bishops, which are not also now existing in the case of Diocesan Bishops; and that the legislation which we propose will have the effect of supplying a notable defect in the Canon of Missionary Bishops, and particularly of supplying to the said Missionary Bishops the same appliances, safeguards and helps which are enjoyed by Bishops in all organized and independent Dioceses. At the same time, the proper position of the Domestic Committee will be assured, as the directing head, so made by the whole Church in General Convention assembled,

for the conduct and control of the Missionary operations of the Church, and for determining and proportioning, from time to time, the relative needs of the several parts of the great field entrusted to them, and for harmonizing the claims of these several parts to the benefactions of the Church.

That part of the Report of the Domestic Committee under the second head—"The Field and its Divisions"—presents with cogency the reasons why all Missionary work within the Territory of the United States should be committed to a single Executive Organization. Your Committee, after carefully considering the subject, have unanimously arrived at the same conclusion. It is not necessary to repeat here the reasonings which are so well put in the Report before us, because that Report is in the hands of every member of this Board. They will merely add, that there may be a division of labor without division of authority; and your Committee believe that the Missions to to the Colored People and the Indian Missions can be carried on with at least equal efficiency and certainly with greater economy, by being placed under the charge of the Domestic Committee.

The first departure from the original rule was in the case of Missions to the Colored People, and was certainly intended to be only temporary, because Article V. of the Constitution of this Society, authorizing a Commission for "the religious and other instruction of the Freedmen," declares that this Commission shall exist "during the pleasure of the Board of Missions." It is competent, therefore, for this Board to terminate this Commission by a simple vote, and this we recommend. If the Board shall so order, then Article V. of the Constitution should be repealed, as being of no further efficacy.

The Commission for the Indian Missionary work was the result of Joint Resolutions passed by the General Convention in 1871, requesting its appointment by this Board. But the said Resolutions declared that the Indian Commission was to do its work "under the direction of the Domestic Committee." It was not contemplated that there should be any division of authority, nor that the general control of these Missions should be taken from the Domestic Committee. The action recommended by your Committee is therefore really in accordance with the principle involved in the Joint Resolutions under which the Commission was formed.

We recommend that the General Convention be respectfully requested to rescind the Resolutions here referred to, and that the Commission created under them be terminated when they are rescinded by a vote of this Board.

Instead of these two Commissions, your Committee recommend an additional Article for the Constitution, which, if adopted, will practically enlarge the Domestic Committee in these two parts of its work, and will secure the proper efficiency of these important Missions.

The attention of your Committee has been called, while looking over

the various Reports committed to them, to the query, which they allude to simply as such, whether a sufficient and proportional attention has been given by the Committee to the great Mission fields which lie within the limits of several of our organized Dioceses. The Church having assigned and adopted the large Missionary Jurisdictions or Districts, so called, and having specially assumed the support of the Missionary Bishops and of the Clergy working with them, it is but natural that the cares of the Committee should be especially turned towards the provision for these Districts, the responsibility for which is, by our present Missionary system, so especially laid upon them. We have no fault to find. The Church holds the Committee to the support of these favored Districts, and the Committee have done the best they could. But it must not be forgotten by the Church, and by this Board in its instructions to the Committee, that this Missionary Society of ours is for Missions *in our whole Church*, through all the territory of these United States, *in the Dioceses, as well as in the Missionary Jurisdictions.*

It must not be forgotten that there are organized Dioceses on our Northern, Southern and Western borders, where the population is increasing with amazing rapidity, where hundreds of thousands unprovided for are demanding our oversight, and where the Diocesan Church, spread over immense surfaces of country, is, from various causes, utterly unable to provide for the needed work. All these, like the Missionary Districts so called, are needing the Gospel, and needing the Church, for their millions, and are, like them, mainly dependent upon the aid received from their more favored brethren, through the Domestic Committee. We suggest, that the Domestic Committee in planning their appropriations, while recognizing their responsibilities in reference to the Missionary Jurisdictions, should give particular attention to fields like these here named, as having, with the Missionary Districts, an equal claim upon their consideration.

We offer our Resolutions in the order of the subjects adopted by the Domestic Committee in their Report.

Resolutions on the Report of the Domestic Committee:

1. *Resolved*, That, while church building may often be a necessary agency in the successful prosecution of Church work, and aid from without for such a purpose may very properly be sought, yet, in the judgment of this Board, the erection of other than cheap churches, when outside aid is at all relied on, should not be undertaken in the Mission field, and that expensive churches should be built only when the resources of the people on the ground will warrant the outlay.

2. *Resolved*, That the Commission of Home Missions to Colored People, established under Article V. of the Constitution of this Society, be, and the same is, hereby terminated.

3. *Resolved*, That Article V. of the Constitution is, with the consent of the General Convention, hereby repealed.

4. *Resolved*, That the General Convention be respectfully requested to rescind the

Joint Resolutions passed in 1871 and entered upon the Journal (at page 177) asking of this Board the appointment of a Commission for the Indian Missionary work.

5. *Resolved*, That the following Article be added to the Constitution, with the consent of the General Convention, and inserted after Article XI.

ARTICLE XII.

The Committee for Domestic Missions, being charged with the executive management of all Missions within the United States, shall employ such assistance as may be needed for the same.

It shall also appoint two persons, experienced in the Missions to the Colored People, one a Clergyman, and the other a Layman, to meet the said Committee, and with power to advise and to vote in all matters pertaining to these Missions; and also two persons, experienced in Indian Missions, one a Clergyman and the other a Layman, to meet with said Committee, and with power to advise and to vote in all matters pertaining to Indian Missions.

6. *Resolved*, That, the General Convention stands, in its relation to the Missionary Bishop, in a position most nearly akin to that of the Diocesan Convention to the Diocesan Bishop, and consequently with it should rest the choice of the advisory Council or Standing Committee in the Missionary District; therefore we recommend that the General Convention be requested to take such legislative action as will secure this result.

7. *Resolved*, That, in view of the peculiar character of the work assigned to a Missionary Bishop, and of the fact that a full provision for his temporal support is made by the Church, through the Domestic Committee; therefore this Board deems it inexpedient that such Bishops should cumber themselves with the cares and responsibilities of parochial and pastoral work, except in cases of pressing necessity, and with the advice and consent of the Domestic Committee.

8. *Resolved*, That, in Missionary Jurisdictions, it is, as a general rule, undesirable that parochial organizations be effected at stations still dependent upon the aid of the Committee; and that Missionaries of this Board, while holding parochial relations, may be justly expected to perform extra-parochial Missionary duty in proportion to the amount of such aid received by them.

9. *Resolved*, That it is ordinarily inexpedient that any Missionary of this Board should absent himself from his work for the purpose of collecting funds for local objects, it being the opinion of this Board, that all such collections can best be made by the Bishop himself.

10. *Resolved*, That Missionary Bishops, in collecting and disbursing funds for all objects within their Jurisdictions, should advise with and report to the Domestic Committee, except as to contributions made specially subject to their own individual discretion.

11. *Resolved*, That, in planning their appropriations, the Domestic Committee be requested to take into their careful consideration the important Mission fields lying within organized Dioceses, as referred to in this Report, in connection with the work more especially committed to them within the Missionary Jurisdictions.

12. *Resolved*, That the action of the Domestic and Foreign Committees in relation to THE SPIRIT OF MISSIONS and HOME AND ABROAD, and other publications of the Society, as exhibited in their Reports, be approved and authorized.

13. *Resolved*, That a Committee be appointed to bring to the notice of the two Houses of the General Convention the request for such legislation as is asked for by this Board.

REPORT OF THE DOMESTIC COMMITTEE.

THIS document, presented to the Board of Missions in October last, it is thought, may be deemed worthy of perusal by a much larger number of persons. Our October number, some will doubtless remember, contained a portion of it in the form of an editorial, which was written and printed without an idea of using it in any other form or relation; subsequent reflection, however, induced a change of purpose, and it was incorporated into the Report of the Committee, elsewhere given entire, with the omission of the Financial Statement and certain tabular records, for which we have no present space.

This Report, together with the Reports of our six Missionary Bishops, also presented to the Board, was referred by it to a Special Committee, consisting of three Bishops, three Presbyters and three Laymen, for such consideration as they might be able to give them, and for such recommendation of action thereupon as they might think it wise to make. The Report of this Special Committee, with the Resolutions appended thereto, is also presented to our readers in this number. Such of the Resolutions as relate to the Reports and work of the Missionary Bishops, were adopted by the Board without discussion, and with hearty good-will; but as much cannot be said of those relating to the Report of the Domestic Committee. They evoked very lively, warm, able and prolonged debate.

The adoption of Resolutions about men or work, that cause no discussion, and of course bring out no conflict of thought, may be, and often is, a pleasant and possibly profitable exercise, serving to express the most commendable determinations of the will, and the noblest sentiments of the heart. Such expression, within proper limitations, may be innocently craved and enjoyed; but too much of it is not good for the development of the best qualities of Christian manhood, and rather hinders than sets it resolutely forward in dealing with the sober and hard tasks of life. We confess to a decided liking for earnest and manly Christian antagonisms in the consideration of principles that are believed to underlie and inter penetrate Christian work. In the absence of prescript Divine rules, the wise and the unwise, the good and the bad are apt to intermingle in our human methods and economies; and in this condition of things, the cry for undisturbing toleration is weak and foolish. Even sharp discussion, if the element of unkindness be not in it, is better, for thereby truth is

likely to be disentangled from error, and a worthy formulation of it in practical appliances attained.

The passage of the Resolutions to which we refer, by respectable majorities, without discussion, we should have regarded as a defeat rather than as a victory, as far as the suggestions contained in the Domestic Committee's Report are concerned. The debate, conducted in the best temper and taste, served to lodge some good thoughts in the Church mind which was on no meagre or unworthy scale represented in the Board of Missions. We shall be much mistaken if they do not prove themselves to be seed thoughts, producing a harvest that real, working Churchmen will be glad to welcome as a part of the heritage of their position and principles. Meanwhile we are content to wait and work.

The first Resolution of the series relating to the Report of the Domestic Committee was so modified by amendment as to read thus:

"That, while Church building may often be a necessary agency in the successful prosecution of Church work, and aid from without for such a purpose may very properly be sought, yet, in the opinion of this Board, expensive churches should only be built when the resources of the people on the ground will warrant the outlay."

This Resolution is not so strong as the original; and that does not fully embody the suggestions and reasoning of the Report of the Domestic Committee. We still believe that any people, other than heathen, in this land, may be so brought under the influences of the Gospel, as to be willing and glad to build their own churches, and that Church edifices are not a necessary part of the agencies by which this effectiveness of disposition and purpose can be developed and directed. A church built for any people is very apt to be taken as a sort of pledge that nearly everything else in this line will be done for them as long as they live. A Western Bishop, now at rest from his labors, once said to a member of the Domestic Committee, that every church built in his Diocese, wholly or chiefly by outside aid, had nearly ruined the station or parish with which it was connected. The idea was that failure in developing self-help at the outset rendered it next to impossible to develop it thereafter. We shall be glad to hear from other Bishops, whose conclusions, formed after a careful study of this subject, in the light of sharp and extended observation, may differ from the one here given. An honest and earnest discussion of a subject so intimately related as this to the wise and suc-

cessful prosecution of our Mission work, cannot be productive of other than beneficial results.

The second Resolution, in the series now under consideration, induced more discussion than all the others combined. It was evidently regarded as a test question. The Domestic Committee had suggested in their Report the thought of a unification of all our Mission work in this land, in the hands of a single executive organization, and the Special Committee fully endorsed this thought, and maintained their position with very marked ability. That the thought took a deep and firm hold of the mind of the Board as the discussion progressed, is evidenced by the fact that the proposition was lost by only four votes.

The leadership of the Bishop of North Carolina in opposition to the Resolution of the Special Committee was very adroit and able, his substitute being in these words :

Resolved, That a Committee be appointed, to inquire into the practicability of providing a more effectual method for the maintenance and enlargement of Home Missions to Colored People; and that said Committee be instructed to report to the next Annual Meeting of this Board."

It is not believed that this substitute was offered and argued by the good Bishop simply for the purpose of defeating another measure. He is an admirable tactician, but, in dealing with a matter so important as the Mission work of the Church, it is not for a moment to be supposed that he would give the influence of his character, position and gifts in favor of a proposition not, in his view of the case, claiming on its merits the fealty of his soul, except, perchance, the arts of the forum seemed to him the only means of preventing wrong. His substitute we are constrained to regard as the honest expression of his conviction that "a more effectual method for the maintenance and enlargement of Home Missions to Colored People" is demanded. In this we fully agree with him. The suggestions of the Domestic Committee in their Report are the fruits of their convictions in the same line of thought They were not impatient for more work. There was no call for haste in a change of method ; there should be no haste in dealing with such questions. The call for more time, that the whole subject might receive additional consideration before final action, was felt by many to be quite reasonable. And yet with all this in its favor, the substitute was carried by only four majority, an indication unmistakable that the unification of our Home Mission work as far, at least, as that among the Freedmen is concerned, is only a question of time. We have often expressed the conviction, and if life is pro-

longed, we expect to express it again and again, that there is in this world, for this Church, no Mission of so much promise as that among the colored people in our Southern States. The Africa abroad may be reached, and subjugated to Christ, by a wise and Christian utilization of the Africa at our doors. Why does not the Church see this? Why does not the Church hear in this the voice of God, calling her to seize upon and improve the great and Providential opportunity? Perhaps no Committee ever appointed by the Board of Missions had a weightier responsibility laid upon it than the one called for by the passage of the substitute of the Bishop of North Carolina; now, we are glad to know, organized and at work.

The Special Committee asked and obtained leave to withdraw the *third* and *fourth* Resolutions, and the *fifth* was laid upon the table.

At some future time, we mean to resume this general subject, and to give particular consideration to the other Resolutions presented by the Special Committee, some of which are believed to embody principles not in favor at the present time, but yet of sufficient importance to be kept before the Church mind—principles which, we think, cannot be much longer held in abeyance without serious and lasting detriment to our Mission work.

MISSIONARY MEETINGS.

The Secretary and General Agent of the Domestic Committee spent Sunday, the 8th of November, at Waterville, Central New York, where he twice addressed the congregation of Grace Church on the subject of Missions.

On Monday evening, the 9th, it was his privilege to meet the Convocation of the Second Missionary District of the Diocese named above, at Paris Hill, where in St. Paul's Church he addressed a large and attentive congregation. On Tuesday morning, after the administration of the Holy Communion, the Convocation sermon was preached. This was followed by a recess, during which the whole Parish, young and old, met in the large school-room connected with the Rectory, where an abundant collation was served.

Refreshments ended, the Secretary of the Convocation, Rev. Hugh L. M. Clarke read an essay which will hereafter appear in The Spirit of Missions, on the best way to reach the masses; and then the subject was discussed by the Clergy and others present, in a very profitable and interesting way.

In the evening, at St. James' Church, Clinton, the Secretary and General Agent was afforded another opportunity of addressing a large and attentive congregation.

This bare recital gives no idea of the great interest of these meetings; of the pleasantness of the many friendly greetings, nor of the stirring joy of such union of hearts and hands in the pushing forward the Master's work. This joy is the vivifying soul that gives life to the frame-

work of meetings and sermons and addresses and essays, and only comes when God the Holy Ghost breathes His blessing upon the multitudes gathered in His Name.

The following Resolutions relate to these meetings and are here inserted by request. Our readers may, if they please, pass over what is said about the Secretary and General Agent, and read attentively the good words about Mission work and The Spirit of Missions.

Resolved, That the thanks of this Convocation are hereby tendered to the Rev. Dr. Twing, Secretary and General Agent of the Domestic Committee of the Board of Missions, for his welcome presence during this Meeting.

Resolved, That we thank him especially for so clearly presenting the claims and necessities of Missions in the American Church, believing that an influence for good will be felt even in the range of our more limited Diocesan Missionary work, by stimulating us all to more earnest endeavors for the Divine Master.

Resolved, That we do most cordially recommend to the congregations of the Second Missionary District, that they take an active interest in every department of the Missionary work of the Church; and, for the purpose of becoming better informed with regard to its needs, we would urge the people committed to our charge to subscribe for The Spirit of Missions, which is, emphatically, "the best Missionary paper in the world."

By order of Convocation.

Hugh L. M. Clarke, *Secretary.*

ACKNOWLEDGMENTS.

N. B.—In remitting to the Treasurer, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded.

All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from October 3, to October 31, 1874, inclusive.

ALABAMA.		
Mobile—Of which from Mrs. H. D. C., $10; from M. C. 10991, $4.00	14 00	14 00
ALBANY.		
Athens—Trinity	9 92	
Cooperstown—Christ	12 06	
Hogansburg—St. James', M. C.	2 65	
Hudson—Christ	16 40	41 03
CALIFORNIA.		
Watsonville—Grace	8 60	8 60
CENTRAL NEW YORK.		
Waterloo—Proceeds from sale of Missionary Corn from St. Paul's S. S.	44 75	
L. C.	3 50	
Watertown—Grace, M. C.	4 00	52 25
CENTRAL PENNSYLVANIA.		
Mansfield—St. James', for Bishop Morris	28 64	
Scranton—St. Luke's	36 40	65 04
CONNECTICUT.		
Ansonia—Christ, M. C.	1 10	
Chalybus—S. S., a Thank-offering	3 00	
Hartford—Half rent of houses	26 00	
New London—St. James', in memoriam, payment of stipend	200 00	
Norwalk—St. Paul's, M. C.	36 48	
Norwich—Christ	50 00	
Trinity	35 00	
Stamford—St. John's, for Nebraska Divinity School	10 00	
Miss Ketchum, quarterly payment of stipend, for Rev. W. R. Wetmore	25 00	386 58
DELAWARE.		
New Castle—Immanuel	3 00	3 00
EASTON.		
Shrewsbury—Parish	3 05	3 05
GEORGIA.		
Marietta—St. James', M. C.	1 25	1 25
ILLINOIS.		
Albion—St. John's	2 75	2 75
INDIANA.		
Indianapolis—Christ, A member.	10 00	
Richmond—St. Paul's	20 00	
South Bend—St. James', M. C.	2 62	32 62

IOWA.

Mt. Pleasant—St. Michael's	6 00	6 00

KENTUCKY.

Bowling Green—Christ	7 50	
Georgetown—Holy Trinity	8 00	
Versailles—St. John's	8 95	24 45

LONG ISLAND.

Brooklyn—St. Luke's, M. C	5 00	
G. A. J.	25 00	
(E. D.) Christ, M. C.	13 72	43 72

MARYLAND.

Havre de Grace—For Bp. Whipple	1 00	
Georgetown—(D. C.), St. Albans, M. C	9 75	
Petersville—Lillie D	25	
Princess Anne—Somerset Co., St. Andrew's	4 25	15 25

MASSACHUSETTS.

Cambridge—D. Potter	5 00	
Charlestown—St. John's, for Rev. W. H. Washburn	23 85	
Southboro'—St. Mark's	5 00	33 85

MICHIGAN.

Brooklyn—All Saints', M. C.	50	
Eaton Rapids	2 75	3 25

MISSISSIPPI.

Bp. Green's Mite Chest	5 00	5 00

MISSOURI.

Sedalia—Calvary	5 00	5 00

NEBRASKA.

North Platte—Our Saviour	3 75	3 75

NEW HAMPSHIRE.

Concord—St. Paul's	25 00	25 00

NEW JERSEY.

Hackensack—Christ, M. C	2 77	
Jersey City—St. Mark's, quarterly payment of stipend	25 00	
Orange—St. Mark's, for Bp. Tuttle	115 00	
Rahway—St. Paul's, of which from Infant class, $1.25	33 67	176 44

NEW YORK.

Edgewater—St. Paul's memorial	34 88	
Irvington—St. Barnabas'	142 00	
New Rochelle—Trinity, W. A. P.	25 00	
New York—All Saints'	4 23	
Our Saviour (Floating Chapel)	2 00	
St. Bartholomew's, M. C.	4 93	
St. Luke's Home, M. C.	1 00	
St. Paul's Chapel	100 00	
Transfiguration, of which quarterly payment of stipend, $75; M. C., $35	110 00	
Trinity, "H."	20 00	
Mrs. McN., quarterly paym't of stipend.	25 00	
One half coll. at opening service of General Convention	123 45	
Riverdale—Christ, P. R. S. and H. F. S., for Faribault	200 00	
Sing Sing—Trinity	140 00	932 54

NORTH CAROLINA.

Plymouth—Grace	4 28	4 28

OHIO.

Sandusky—Grace, for Bp. Tuttle	125 00	
Toledo—Trinity, for Bp. Morris	51 55	176 55

OREGON.

Portland—Trinity, M. C.	50 00	50 00

PENNSYLVANIA.

Holmesburg—Emmanuel, M. C.	3 63	
Philadelphia—(Roxboro'), St. Trinothy's	50 00	53 63

PITTSBURGH.

Clearfield—St Andrew's S. S., for Colorado	15 00	
Pittsburgh—Trinity, M. C.	86 00	101 00

RHODE ISLAND.

East Greenwich—St. Luke's, M. C	4 00	
Miscellaneous, for Scotland	350 00	354 00

SOUTH CAROLINA.

Yorkville—Good Shepherd, M. C.	50	50

TENNESSEE.

Franklin—St. Paul's, G. N. J., $5.	12 25	12 25

TEXAS.

Huntsville—St. Stephen's, M. C.	4 62	4 62

VIRGINIA.

King George's Co.—Hanover Parish, M. C.	50	
Lynchburg—Grace Memorial, for Kansas sufferers	10 00	10 50

WESTERN NEW YORK.

Allen's Hills—W. C., of which for Bp. Tuttle, $4.	8 00	
Canandaigua—St. John's, M. C.	2 00	
Geneva—Trinity, a parishioner, of which for Bp. Spaulding, $1.00, Bp. Vail, $1.00, Bp. Whipple, $5.00	7 00	17 00

WISCONSIN.

St. Croix Falls	3 00	
Star Prairie	1 25	
Wagon Landing	2 20	6 45

LEGACIES.

New York—Estate of Geo. Merritt	2500 00	2500 00

MISCELLANEOUS.

L. L. M., for scholarship in St. John's School, Logan, Utah	40 00	
For buggy for Kansas Deacon	30 00	
For Rev E. C. Cowan	1 00	
"H."	1 00	72 00

YOUNG CHRISTIAN SOLDIER.

Receipts for the month	338 84	338 84

MITE CHESTS.

Receipts for the month not credited to Parishes	138 65	138 65

Received for General Purposes	$4,712 65
" " Special Purposes	1,012 04
Receipts for the Month	5,724 69

RECAPITULATION OF SPECIAL RECEIPTS.

Bp. Morris	80 19
Bp. Spaulding	16 00
Bp. Tuttle	244 00
Bp Vail	1 00
Bp. Whipple	6 00
Rev. E. C. Cowan	1 00
Rev. Wm. Washburn	23 85
For St. John's School, Logan, Utah	40 00
For Scotland	350 00
For buggy for Kansas Deacon	30 00
For Kansas sufferers	10 00
For Nebraska Divinity School	10 00
For Faribault	200 00
	$1012 04

INDIAN COMMISSION.

Form of a Bequest to the Indian Commission.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States..... for the use of the Indian Commission of said Society.

(*Extract from Third Annual Report of the Indian Commission.*)

The Commission enter upon another year of duty with an earnest desire to prosecute with increased efficiency the special work entrusted to their charge. The field of Missionary operation, of which they have the oversight, is growing month by month in interest and adding fresh incentive to Christian endeavor. Thousands of Indians, who, but a few years ago, were inaccessible to civilizing and Christian influences, are now brought within reach of Gospel ministrations. Impressed with a sense of the ripeness of this Missionary field, the Indian Commission are moved to call upon the Church for additional laborers, and an increase of offerings, to enable them to meet more fully the demands which the development of the work is making upon them.

EXTRACTS FROM BISHOP HARE'S REPORT.

The Second Annual Report of the Missionary Bishop of Niobrara is a document which we would be glad to put in the hands of all the readers of The Spirit of Missions, if we only knew how to reach them. We will engage to forward it at once to all who signify their desire to receive it by sending their address to No. 30 Bible House, New York.

Meanwhile, we take pleasure in presenting a few extracts from this Report, which contain points of interest in connection with this branch of Missionary activity.

INDIAN BOARDING SCHOOLS.

I think that the experience throughout the Jurisdiction has been, that the children are tractable and apt to learn ; that they are very sensitive to reproof; that they are almost always ready for little jobs and spasmodic work of any kind, but that sustained work and continuous restraint are exceedingly irksome to them; that they are strangely timid in under-

taking to speak or do anything new, and that they are less prone to quarrel than white boys usually are.

The trials and discouragements which have been encountered have been great. Our most promising pupils have sometimes caused us the deepest disappointment, and some of those on whom the greatest pains have been bestowed have deserted us, and our labors have thus seemed to be thrown to the winds. A careful study of the facts shows, however, that the record is best in the case of the Santees, who have been longest and most thoroughly subjected to civilizing influences, and that it grows worse with the diminution in the time and degree of these influences *pro rata*. The like is true of the *general* condition of the tribes. There is striking correspondence between their present condition and their past advantages. Ordinary laws hold good with Indians as well as elsewhere. Absence of right influence, and not hopeless intractableness, is the secret of their barbarism. Our difficulty is in rescuing these victims of wild forces of Nature in large numbers from her rude sway, and subjecting them to her benigner influence and the benefits of civilization and the Gospel, not so much in securing results when these good influences have been brought to bear upon them.

And when it is considered that our Schools are placed amongst a wild people, who, from the oldest down to the youngest, have never known any control, but have lived independent, idle lives, with no higher law than the whim of the moment; that Indians unfriendly to civilization are constantly instilling into the minds of our pupils suspicion and dissatisfaction, and that "all outside" seems as home to an Indian child habituated to a wild, roving life, and that the runaway is never at a loss, therefore, where to flee to; we may congratulate ourselves that our losses by desertion have been no more than they have been, and consider that our essay at boarding-school work has met a fair measure of success.

A CONFIRMATION.

[The scene sketched in the brief paragraph which follows must have been very impressive. Let the reader dwell for a moment upon this picture, which the Bishop's words present—of these dusky disciples humbly kneeling to become recipients of the Holy Rite—and then let him think of the sweet privilege to be enjoyed by each of these Indian Christians, as shadowed forth in the beautiful words: "He brought me to the banqueting house, and His banner over me was love."]

At a Confirmation held on the last day of the Annual meeting of our Convocation I had the pleasure of laying hands on over forty Yanktons, presented for that rite by the devoted brother who has the Yanktons in his spiritual charge. Twelve Santees were presented for Confirmation at the same time, and the scene, as the candidates advanced towards the

chancel and filled the whole chancel and a large space outside with their kneeling figures, was one not to be forgotten. A Judge from Michigan whom I had the pleasure of entertaining in St. Paul's School for twenty-four hours, and who was present at this Service and at others, confessed that he came to the Indian country with very vindictive feelings towards the Indians, but remarked that what he had seen had presented them to him in an entirely new aspect. Would that all who are sceptical as to the value of Missionary work for Indians could, like this friend, come and see for themselves.

PONKA MISSION.

[The facts stated by the Bishop in his reference to the *Ponka Mission*, will be of special interest to many friends of the Indian work, whose attention was first thoroughly aroused to the claims and needs of the Red race through the statements put forth by Mrs. Stanforth respecting these very Ponkas.

We are accustomed to read or to speak of the *tendency* of civilized society at certain periods of its history : we suppose that the term may have its significance even when applied to a society not civilized. Certainly the fact mentioned by the Bishop in relation to one Christian woman who is laboring among the Yanktonnais, is indicative of a *drift* which, within a brief period, has been going on among this band of Dakotas.]

This Mission was suspended last year because of the withdrawal, on account of illness, of those who were carrying it on, and of the prospect of the removal of the Indians to a Reservation under the care of another Christian body. This removal does not now seem imminent, however, if even probable, and the many friends of the Ponkas will be glad to know that I have been able to secure the services of Dr. Richard Gray, a candidate for the Ministry, who will take charge in October, and who adds to other qualifications that medical knowledge which will enable him to act as a Missionary physician.

Among the Yanktonnais, the current, which two years ago ran violently against the Church, schools, farming, houses and civilization, has since changed and is now rather running the other way.

Then we had among them but one Missionary and one lady helper, and they were barely tolerated. Now there is a small boarding-school at the Agency. Five miles below it is a station occupied by a white teacher and an Indian Catechist. Six miles above the Agency is another station where Mr. Burt will specially labor and where the Executive Committee are erecting a Church and Mission residence. Near here in a little log house will live Sister Anna Prichard, able to dwell alone to do woman's

work for woman in the midst of a people among whom a few years ago such a scheme would have been preposterous.

REALITY OF THE WORK.

[We have but a single remark to make in regard to the next extract, and it is this : if an intelligent yet critical spectator, standing *outside* the work and observing the operations going on in this Indian Mission field, had written the following paragraph, we do not see how he could have infused into it more of candor and (so to speak) judicial fairness, than has been given to it by one whose official relations to the Field would, if anything could, tempt him to indulge a little in what a stern logician might characterize as *suppressio veri*, and perhaps even as *suggestio falsi*.]

I would not forget, while taking hopeful views of what the Church may do for Indians, how true it is that many of the Indians who are friendly to the Mission have only a general and vague impression that somehow or other (probably in the line of rations and annuities) this course will be for their present good ; that many of those who are admitted into the Church are only *just alive*, like drowned men resuscitated, who are still dripping with water, and whose vital powers are still depressed ; nor how many might be discovered, could we search their hearts or watch them day and night, to be like those colonists of whom the sacred narrative records that " they feared the LORD and served their own gods." But, notwithstanding all this and more that the harsh critic might say, and notwithstanding all our shortcomings in our methods and in our spirit (which may He who shares our nature and knoweth whereof we are made, graciously cover with His love) I see that a *real* work for man and for GOD is being done and that the work however deeply probed would reveal nothing that would surprise or repel one who was familiar with the human heart, social science, and the Bible. However unlike the romantic notions which some may entertain of Missions to degraded heathen, the work is amazingly like the training of the Israelites, the interview of JESUS with the Samaritan woman, His education of the gross-minded Twelve, and the battle of the early Church with the follies and vices of her children in Corinth.

A PLEA FOR HELP.

[We have taken the liberty to italicize a portion of the next extract which we make from the Bishop's Report. We sincerely trust that the earnest cry for help, which he here utters, will touch the hearts of some of the SAVIOUR'S ministering servants, and lead them to offer themselves for this merciful work, " to seek for CHRIST'S sheep that are dispersed

abroad" among these Indian tribes. May the prayers to the LORD of the Harvest, which shall be offered on this year's Day of Intercession, be answered by an increase of laborers in *every part* of His wide vineyard, which is no less than the world itself!]

For these poor people I raise my voice. The force of circumstances is driving them in upon the bosom of our charity, as the mighty force of the ocean pours wave after wave upon the shore. We have committed ourselves to the Government to regard them as our special wards. They are deeply religious beings. They will seclude themselves, fast, pray, torment themselves for days, in order to get a vision of GOD, at least of the Supernatural; the vision comes, but alas, without one idea that will help them to be, or feel that they ought to be, true, or just, or pure, or kind. The world is peopled, to their imagination, with ghosts and devils, under the fear of whom they lie prostrate, and to curry favor with whom most of their religious rites are directed. Prayers they offer, but not for pardon, or for grace, but for glory on the war-path or success in stealing a woman. They know no better. *Is there none among the Clergy of the Church who will come forth in* CHRIST'S *name to be their teacher? None that will show to these worshippers of a monstrous distortion of Deity, their real* FATHER? *None that will lead to the feet of the pitying* CHRIST *these crouching beings whom the Devil has taken captive at his will?*

Patient effort will meet with reward, for many of kindred tribes of these Indians have been civilized, and many of them, once as bad as the worst, are to-day reverent and happy worshippers in Christian churches.

The personal danger to the Missionary is very little, if any. He goes only where the authority of the Government has been established. The Indian, moreover, understands the sacred office of the Missionary and the religious teacher.

The Government has entrusted the nomination of the Agents to the Church, that Missionary enterprise may be sure to find in them friends, and I can say, from personal knowledge of the Agents at both Red Cloud and Spotted Tail Agencies, that any one who should go there to minister in CHRIST'S name, would enjoy their hearty sympathy and co-operation.

The presence of the United States troops at both Agencies, has established order there, and given countenance to Indians who were disposed to pursue civilized ways. A number of them immediately took advantage of the opportunity thus afforded, and the past six months have witnessed quite a sensation among them in the farming line. The Church should be on hand to take hold of these people, thus, somewhat at least, made ready to her hand, and win them for the ways of righteousness and peace.

ENLARGEMENT OF THE WORK.

The Commission are desirous that the friends of Indian Missions should have a distinct understanding of the principle which has guided them thus far in the ministration of the important trust committed to them. Let it be borne in mind that the Missionary operations in the Indian Field, for whose support this Commission are responsible, are carried on in those Reservations assigned to their charge by the Government and the Church. While, therefore, sympathizing in the *feeling* which many Christian hearts entertain—to have this work pushed in all directions where opportunities exist or may arise for introducing it—they are very decidedly of the opinion that the course of wisdom is, not to weaken and thus perchance waste our efforts by too great diffusion, but rather to strengthen those efforts and so give them greater force by judicious concentration. The Commission are firmly persuaded that more, and more lasting good will in this way be effected. They give utterance to their mature judgment in this matter when they say that the strength of experience, and the strength of success, gained in the prosecution and accomplishment of a thorough work in one part of this wide Indian Field, will best enable the Church to go forth with confidence into other portions, in due time, and under distinct Providential leading.

The language which precedes forms part of the Third Annual Report of the Indian Commission, presented in October last. It sets forth, in brief, the views and convictions under which the Commission have been and are administering the very important trust which the Church has committed to their care.

And yet, while their rule of action has been such as is indicated in the foregoing extract from their Report, it is but proper to state, for the information of the friends of Indian Missions, that this rule has never been regarded as one to which there could be no possible exception. On the contrary, the Commission have ever felt a willingness to entertain, and, so far as possible, to provide for, real openings for Indian work, no matter in what quarter arising.

In illustration of the statement just made, we give the following instance, quoting from the Minutes of a meeting of the Executive Committee of the Indian Commission, held March 11, 1873. In response to an inquiry from the Missionary Bishop of Arkansas and the Indian Territory, as to the intentions of the Indian Commission in relation to Indian Mission work in that Jurisdiction, it was, on Motion, unanimously

Resolved, That the Chairman and the Rev. Dr. Twing, together with the Secretary of the Commission, be a Committee to reply to the communica-

tion of the Missionary Bishop of Arkansas, to the effect that the Executive Committee respectfully invites and will gladly entertain specific applications for aid in Indian Mission work within his Jurisdiction, and pledges itself to such response to his application as the funds at the disposal of the Commission will admit.

In justice to the Executive Committee, and as an evidence of their readiness to consider favorably any actual opportunities for the introduction of Christian work, under the auspices of our Church, in the Indian Territory, it is but proper to add that the foregoing Resolution was re-adopted at the recent (November) meeting of the Committee, and order was taken to have it communicated to the Missionary Bishop having Jurisdiction of that field.

It only remains to say, that, whatever may be the result of this action taken in good faith by the Executive Committee, their conviction, as expressed in the quotation at the head of this article, remains unchanged. They do believe that concentration and not diffusion is at present the truest and safest policy to pursue in carrying on the Church's work among the Indians.

LETTER FROM GENERAL CUSTER.

[We feel quite sure that the many friends of the Rev. Mr. Hinman and of that Christian work in which he has been so long and so faithfully engaged, will be glad to read the emphatic testimony contained in the following communication addressed to him by the General in command of the recent expedition to the Black Hills. The occasion of sending the letter is stated in the opening sentence of Gen. Custer's communication. In view of all the facts and circumstances connected with this case, we are free to say that we cannot conceive of a commendation which, while entirely unexpected on Mr. Hinman's part, could be more significant than the one herewith furnished of the *reality* of the Church's work among the Indians.]

HEADQUARTERS MIDDLE DISTRICT, DEPARTMENT OF DAKOTA, FORT ABRAHAM LINCOLN, D. T.,
September 10, 1874

THE REV. S. D. HINMAN—

MY DEAR SIR: As the services of the Santee Scouts are no longer required—they having been employed in connection with the "Black Hills Expedition"—and as they are about to set out on their return to their Reservation, I desire to express to you as their Missionary my hearty

approval of their conduct during the brief period they have been under my command. As soldiers I have found them faithful, obedient and trustworthy, always ready to perform their duty. It gives me still greater pleasure to testify to their deportment as men. I doubt if the same number of young men belonging to the white race could be collected in any community of the same size, whose moral bearing would excel if equal that of the Santee young men who accompanied the "Black Hills Expedition." They seemed to be generally free from the prevailing vices usually found among young men. As a class, they neither indulged in profanity or strong drink.

One pleasant incident among the many which characterized my visit to the "Black Hills," I now recall. It was during one of our resting days in camp. I was seated alone in my tent, when suddenly, as if from the rocks and forests of that beautiful region, I heard the familiar air, *Old Hundred*, roll forth from a score or more of manly voices. Then followed the equally familiar hymn, *Rock of Ages*, and others not less known. Cavalrymen are not noted for their hymn-singing qualities, and I stepped outside my tent to discover from whom this music came. It was from a group of Santee young men, and I shall long remember the pleasing effect produced by hearing these good old hymns sung, as I then heard them, by men or the sons of men who, but a few years ago, roamed over this country in a state of barbarous wildness.

So much for the labors of Christianity and civilization; and to you, and through you to the Santees under your charge, I express my gratification that so much has been achieved. May the good work go on, is the sincere wish of

Yours truly,

G. A. Custer,
Brevet Major General U. S. Army,
Commanding District.

ONEIDA INDIAN MISSION.

The following brief but interesting sketch of the Oneidas (prepared at our request by the faithful Presbyter who has been laboring among them for so long a period), may most fitly be preceded by the extract which we give from the recent Annual Report of the Missionary Bishop of Niobrara—the grandson, as many of our readers are aware, of that noble Bishop who, over fifty years ago, felt his heart stirred by the appeal which this Tribe made to him, and whose interest in their behalf led him to undertake that Christian work among them which has been continued to this very day.

(*From Bishop Hare's Second Annual Report.*)

My visit to this Mission was this year, as last, full of interest and satisfaction. I was glad to notice a considerable increase in the attendance upon the day school. There are one hundred and twenty-five names upon the roll and an average attendance of fifty-five. The faithful Missionary celebrated a year ago the twentieth anniversary of the commencement of his patient labors on behalf of the Oneidas. It is due to him, as well as to his flock, who have shown an extraordinary interest in the project, that the enterprise of erecting a new church which is now in hand should receive a practical God-speed from the Church. And I beg to quote, with an earnest appeal for special offerings, a statement made in my last Report. The failure of the present effort of these people to erect a new church means in my opinion disaster to the work.

"Some of these Oneidas have for some months past been preparing and hauling lumber and stones for a new church building, and have gathered material worth, the Missionary estimates, $2,500.

"I commend their project to the benevolence of the Church, provided the people will go on in their labors and contributions *pari passu* with the benefactions of their friends. When a race, whose besetting infirmity is inertness, show tokens of enterprise and progress, they should not want substantial evidence that their more advanced brethren 'wish them good luck in the Name of the Lord.'"

Oneida, Wisconsin, *August* 7, 1874.

Rev. and dear Brother: I hardly know where to begin in preparing, at your request, a sketch of the Oneidas. The Tribe holds a proud place in the history of our country as a brave and an independent race.

In the struggle for independence they fought on the side of the Colonies, and largely contributed towards the success of our army by their vigilance as scouts and spies.

They are well formed, in a physical point of view, and are hardy, possessing a large share of vitality.

I have found only two real idiots and only one deformed person in the Tribe. They are acute reasoners, and take great satisfaction in outwitting any one.

In the year 1815, the attention of Bishop Hobart was called to the Oneidas. They then resided in his Diocese. This great Bishop sent to them in that year a Catechist, and appealed to the Church for funds to enable him to place the Holy Scriptures and the Prayer Book, in their own tongue, in the hands of this heathen people. In January, 1818, the Indians appealed to Bishop Hobart to help them by means of a personal visit, saying to him, "Come, venerable Father, and visit your children, and warm their hearts, by your presence, in the things which belong to

their everlasting peace." Early the next summer Bishop Hobart did visit them, and became deeply interested in their welfare.

At this Visitation, he laid his hands upon ninety-seven of them after the manner of the Apostles, this being the first time, as I suppose, that Rite was ever extended to the Red men; surely the first time it was ever administered to the Oneidas.

Again in 1819 Bishop Hobart visited the Oneidas; this year he consecrated their Chapel and confirmed fifty-six of their number. Again in 1826 Bishop Hobart visited them, confirmed twenty-five, and ordained the Catechist to the Diaconate. Then the company of them that were about to remove to Green Bay, Wisconsin, implored him to extend to them his paternal care when they were gone to those distant regions.

Still again in 1829 the zealous Bishop of the largest city in the Union was found preaching the Word of the LORD to the half-wild Oneidas. This year he ordained another Minister for them, Mr. Williams, their first Minister having removed to Green Bay. This Minister was long connected with them, and was well known and respected in the Church under the name of Solomon Davis. This year the Bishop confirmed about ninety-seven. He felt cheered by observing the good work done amongst them, as well as by the thought that he had done his duty towards this poor people, who, having no hope on earth, certainly ought to have one in heaven.

After the Oneidas removed to Green Bay, or to their present home nine miles west of the town of Green Bay, the Church did not lose sight of them. Bishop McCoskry visited them in their new home in 1837, and confirmed fifty-six. In 1839, Bishop Kemper visited them, and nearly every year after that till 1870, when he departed this life, he visited the Oneidas, becoming most deeply interested in their spiritual and temporal welfare, and confirming in all his visitations three hundred and eighty-three. He never failed to speak in warm terms of his gratification for the good work going on amongst the Oneidas in his reports to the Board of Missions, as well as in his Convention addresses. Bishop Armitage also, in his brief Episcopate, became fairly alive to the importance of the work of CHRIST amongst them. In 1873, Bishop Hare visited them twice, and was deeply impressed with the results of the good work begun fifty-eight years before by his grandfather.

The good seed shall not perish, but live and grow more and more. The Church of CHRIST must continue when once fairly planted amongst any people: they become the LORD's household and the flock of His pasture. He will nourish them and bring them up forever.

In 1853, the present writer was deeply moved by an appeal that was made by Bishop Kemper for a Missionary to the Oneidas. The Mission was vacant, and the Church seemed in danger of being disgraced by neglect of this people placed by the LORD under our care. The Domes-

tic Committee had made ample provision for the support of a man who would for CHRIST'S sake devote himself to that Mission.

The writer offered himself, providing he was thought worthy for the work among the Oneidas, was accepted by the Bishop and sent to his post in October of that year, where, amidst many failures, mistakes, discouragements, and joys unspeakable, and blessings without number, he has remained to this day, and where, if still deemed worthy, he hopes to remain till called on to lay down his work and life together.

The Oneidas are now, as perhaps some of your readers may have heard, engaged in building a church. They have worked faithfully and well now for two years at this, looking for and expecting help from their brethren who have this world's goods. Some have expressed their sympathy for these Christian Indians by sending their gifts for that purpose; still they lack several hundreds of dollars of the required sum.

Shall these living monuments of the zeal of Hobart and Kemper appeal longer in vain for the modest sum which they ask for?

This Church building, carried on to full completion, will do more than a lifetime of Missionary work towards their present and eternal welfare, while a failure to finish the work now begun will go far to ruin the Mission and paralyze the efforts of the Missionary.

E. A. GOODNOUGH.

VISIT TO MENDOTA.

MINNEAPOLIS, MINN., *August* 8, 1874.

REV. AND DEAR BROTHER: I visited the Mission at Mendota during the past month, in company with the Rev. George L. Chase, of East Minneapolis, and a party of eighteen ladies and gentlemen, many of them strangers and visitors.

We had a delightful Service with them in the *tepee* of the head man of the band, Colonel Crooks. About forty of the Indians were present. All were pleased with their reverent and devout manner, and the heartiness with which they joined in the singing and responses.

Everything about their camp was clean and orderly. Their little farm exhibited careful culture, and promised well for a good harvest of corn, beans and potatoes.

Mr. Chase addressed the Indians after the Service, and at the close the guests provided them with a feast of bread and cake.

A few weeks before this visit, I had been summoned to the Indian village to administer the Holy Communion to a sick Indian. It was a very solemn and impressive Service.

George* recites to me regularly every Sunday morning when he comes up to Church, and is doing well.

Faithfully and fraternally yours,

D. B. KNICKERBACKER.

* George St. Clair, the native Catechist among these Indians, and now a Candidate for the Holy Ministry.

ACKNOWLEDGMENTS.

The Treasurer of the Indian Commission acknowledges the receipt of the following sums for the month of October, 1874.

ALBANY.		
Albany—Cathedral of All Saints'.	6 00	
Saratoga Springs—Bethesda Ch..	9 35	15 35
CENTRAL NEW YORK.		
Greene—Zion Ch.....	6 00	
Watertown—Trinity S. S., towards Scholarship.....	15 00	21 00
CENTRAL PENNSYLVANIA.		
Summit Hill—St. Philip's.....	2 50	2 50
CONNECTICUT.		
Hartford—Parish of the Good Shepherd.....	16 70	
Huntington—St. Paul's S. S.....	3 00	
Milford—St. Peter's.....	20 00	
Newtown—Trinity Ch. and St. John's Chapel.....	35 10	
Roxbury—Christ Ch.....	4 00	
Stamford—St. Andrew's, through Fairfield Co. Indian Aid Society.....	29 00	107 80
DELAWARE.		
Seaford—St. Luke's.....	3 39	
Wilmington—Trinity, Old Swedes Ch. S. S., for Charles Breck Scholarship. St. Paul's School.....	10 85	14 24
LONG ISLAND.		
Brooklyn—St. Matthew's S. S., semi-annual, for Cheyenne Scholarship.....	30 00	
Ch. of our Saviour.....	60 00	90 00
MARYLAND.		
Baltimore—St. Peter's, through Amer. Ch. Miss'y Soc'y.	100 00	
K. J. H.....	50	
Croom—St. Thomas'.....	3 00	103 50
MASSACHUSETTS.		
Beverly—St. Peter's, thro' Dakota League.....	10 00	
Boston Highlands—St. John's S. S., add'l, thro' Dakota League.....	107 74	
Cambridge—D. Potter.....	5 00	
Webster—Ch. Reconciliation, thro' Dakota League.....	5 00	127 74
MISSOURI.		
Sedalia—Calvary.....	2 00	2 00
NEW JERSEY.		
Baskingridge—St. Mark's, Mary Cuthbert.....	50	
Bergen Point—Trinity, Woman's Aux'y Miss'y Assoc'n...	1 85	
Mount Holly—St. Andrew's.....	25 00	27 35
NEW YORK.		
Newburgh—St. George's, for the Pembinas.....	15 00	
New York—"Cash.".....	25	
Ch. Annunciation (for Santee Hospital, $5).....	15 00	
Trinity, quarterly, for Bishop's salary.....	250 00	
Geo. A. Jarvis, Esq.....	25 00	
Mrs. Mary A. Easton, 4th quarterly payment for White Earth.....	125 00	
Thro' Domestic Committee, for Bp. Hare.....	50 00	
J. D.....	25 00	
G. G., for St. Paul's Scholarship.....	60 00	
Rhinecliff—Ch. Ascension, Jessie D. Savage.....	1 00	
Rye—Christ Ch. Woman's Miss'y Association, for Emmanuel Hall.	113 50	
Scarsdale—St. James the Less....	22 56	
Tarrytown—Christ Ch.....	14 00	716 31
OHIO.		
Glendale—Christ Ch. S. S.....	35 89	
Sandusky—Grace.....	25 00	60 89
PENNSYLVANIA.		
Norristown—St. John's, Miss E. Brown's Bible-class, thro' Amer. Ch. Miss'y Soc'ty	5 00	
Pottstown—Christ Church.....	27 00	32 00
PITTSBURGH.		
Brownsville—Christ Ch.....	20 00	20 00
RHODE ISLAND.		
Providence—Ch. of the Redeemer	5 00	5 00
SOUTH CAROLINA.		
Cheraw—"F.," thro' Amer. Ch. Miss'y Society.....	12 50	12 50
VIRGINIA.		
The Plains—Grace Ch.....	7 00	7 00
WESTERN NEW YORK.		
Allen's Hill—W. C.....	3 00	
Geneva—A friend, for Bp. Hare...	100 00	103 00
MISCELLANEOUS.		
An English Churchman, £1.....	5 38	5 38
		$1,473 60

SPIRIT OF MISSIONS.

FOREIGN DEPARTMENT.

DECEMBER, 1874.

MEETING OF THE BOARD OF MISSIONS, OCTOBER, 1874.

We publish below portions of the Report of the Foreign Committee to the Board of Missions at its recent Meeting.

The Report, at the opening, gives particulars of the closing labors of Bishop Auer, late Missionary Bishop to Cape Palmas and parts adjacent, and of his death on the 15th of February, 1874—of the proposed Memorial building at Monrovia—and of a Sermon commemorative of his life and labors to be preached by the Right Rev. G. T. Bedell, D.D., on the 15th of October, during the session of the Board.

[This Sermon was preached, on the occasion mentioned, in Calvary Church, New York, and gave an admirable sketch of the Life of the Bishop and of the thorough consecration of his remarkable powers to the work of Missions in Africa. The Sermon was published in the November number of The Spirit of Missions, and has also been published in pamphlet form.]

The Report of the Foreign Committee goes on to state that, in the great need of Episcopal Services in Africa, growing out of the decease of Bishop Auer, the Committee turned to Bishop Payne, in the hope that he might be able to make a visit, however brief, to his old Jurisdiction. But the condition of the Bishop's health forbade the granting of their request.

[Bishop Payne also has passed away. Shortly after the above mentioned Report was presented to the Board of Missions, news came of his decease, and the Board gave expression to their appreciation of his faithful labors in a Minute which will be found elsewhere in this number and with it a Minute adopted by the Foreign Committee.]

The Report goes on to say:

The Committee look forward to the election of a Missionary Bishop to Cape Palmas and parts adjacent, at the approaching session of the General Convention, and request the Board to take such action in the premises as the great necessity demands.

[The Board did join in the urgent request, but to our deep regret the General Convention failed to elect a Bishop for Africa.]

The Treasurer's Report to the Board shows a falling off in receipts, in this Department, as compared with those of the year ending October 1, 1873, of $14,109.70, and the Foreign Committee commence the year, from October 1, 1874, with a deficiency of $16,231.46.

The declaration of the present Bishop of Niobrara, the former Secretary of this Committee, is repeated as still true:

"THERE ARE MILLIONS UPON MILLIONS OF MEN FOR WHOM CHRIST DIED AMONG WHOM HE HAS NOT BEEN NAMED. THERE IS NO ONE TO NAME HIM AMONG THEM BUT HIS REDEEMED PEOPLE; AND YET THERE ARE IN THE CHURCH IN THIS FAVORED LAND 2,000 CONGREGATIONS OF SWORN SERVANTS OF JESUS CHRIST WHO DO NOT SO MUCH AS LIFT A FINGER, OR CONTRIBUTE A DOLLAR, IN ANY DIRECT EFFORT, TO SHOW FORTH AMONG THESE HEATHEN CHRIST'S PRAISE."

The following Table and comments in relation thereto are given:

TABLE SHOWING RECEIPTS, ETC., SINCE 1870.

Year.	Whole No. of Parishes.	No. of Parishes contributing to For. Com.	Amount rec'd from Parishes.	Amount rec'd from Individuals.	Amount rec'd from Legacies.	Amount rec'd from Interest.	Total Receipts.
1870–71..	2,605	794	76,819 93	17,218 07	18,799 25	*	$112,837 25
1871–72..	2,700	1,063	79,138 86	13,999 87	17,594 08	*	110,732 81
1872–73..	2,750	972	81,073 94	15,240 17	17,795 97	*	114,110 08
1873–74..	3,034	1,046	68,336 14	11,331 97	16,293 80	4 038 47	100,000 38

By a careful examination of receipts for the best year (1872–'73) in our history so far as money is concerned, it appears that *parishes containing in the aggregate one hundred thousand* (100,000) *communicants contributed* NOTHING *to our work. The remaining parishes show an average for each communicant of about* SIXTY CENTS *for the whole year.*

The Report gives the following list of appointments for the year.

* Not made a separate item until 1873–'74.

APPOINTMENTS.

		APPOINTED.
To Africa—The Rev. Thos. H. Eddy, M.D., of the Diocese of Illinois,		May 27, 1874
	Charles Leimenstoll, Artisan	Oct. 15, 1873
	Gustavus A. Lehman "	Oct. 15, 1873
To China—Dr. Albert C. Bunn (Miss. Physician) of Diocese of Albany		Jan. 28, 1874
	Miss Ida E. Derby, of the Diocese of Mass	May 27, 1874
To Japan—Miss Ellen G. Eddy, " " " Indiana		March 27, 1874
To Joppa—Miss Mary B. Baldwin		Jan. 1, 1874

In Africa, Messrs L. L. Montgomery (Liberian), Teacher, and M. P. Valentine (Native), Catechist, were ordained to the Diaconate by Bishop Auer, on Feb. 15, 1874, the day before the Bishop's death.

Messrs. James Boyd, Samuel Bowman and John B. Morris have been appointed Teachers in Africa.

LEGACIES.

N. Y.,	New York	Estate of	Daniel Devlin	$9,320 56
"	Dansville	"	James L. Reynolds	1,000 00
N. J.,	Mount Holly	"	Mrs. Eliza Cann	331 50
Conn.,	Stratford	"	Mrs. P. Bedell	240 00
N. Y.,	New York	"	Mrs. M. E. C. Van Horne	3,623 24
"	Poughkeepsie	"	Mrs. Alice A. Knill	517 50
	New York	"	Mrs. Sarah Ann Dean	500 00
Pa.,	Philadelphia	"	Miss Annie Flower Wheeler	511 00
Conn.,	Hartford	"	Chester Adams	250 00
				$16,293 80

PUBLICATIONS.

The Spirit of Missions and Home and Abroad will be the subject of a Joint Report to be presented by the Secretaries.

The Carrier Dove has a circulation of 35,000 copies. There is no good reason why this number should not be largely increased. It is an indispensable auxiliary, and the amount expended for its circulation over and above the receipts from subscriptions is, in the judgment of the Committee, well invested. But its circulation should be so much increased that it would be a source of profit, rather than of expense.

The Ten Weeks Paper has a circulation of 15,000 copies, against 1,000 copies last year.

THE JANE BOHLEN FUNDS.

In April, 1874, the sum of $4,513.28 was sent to Wuchang, China, to be used in the erection of a building for "The Jane Bohlen Memorial School for Girls," a suitable lot having been purchased for the School.

The income of "The Jane Bohlen Fund for the promotion of Christian knowledge, by means of Books and Tracts," has been applied, so far as called for, in the supply of our several stations with books.

We cannot pass from this paragraph without expressing our sense of

the loss which the whole Mission work has sustained by the death of Mr. John Bohlen of Philadelphia, the son of the venerated lady, from whom these funds take their name. His life was filled with good works, and his death made glorious by the light that comes from heaven.

From the Report we make the following extracts respecting the several Mission fields.

THE GREEK MISSION.

Location—Athens.
Missionary Staff—Miss Marion Muir and twelve assistant (Greek) teachers.

The Foreign Committee have received constant reports of the progress of the work in this Mission. In the light of these Reports it seems clear that there is no abatement in the vigor with which the work in the Mission School is conducted, and no diminution of interest therein, among those for whose benefit the work has, for more than forty years, been prosecuted.

The number of scholars in attendance during the last year is not given in the Reports from Miss Muir, but it will be safe to estimate it at about the same as last year, between three and four hundred.

THE WEST AFRICAN MISSION.

Missionary Staff—White Presbyters, 2; Liberian Presbyters, 3; Native Presbyter, 1; Liberian Deacons, 4; Native Deacon, 1; White (Female) Teachers, 5; Liberian Catechists or Teachers, 7; Native Catechists or Teachers, 11; White Artisans, 2; Total, 36.

STATIONS IN THE AFRICAN MISSION FIELD.

The work in this field gathers near two chief points, one point being Cape Palmas, near the south-east extremity of Liberia, and the other being Monrovia, near its north-west extremity. Only two centres have as yet been established in the intervening two hundred and fifty miles—viz: Buchanan, Bassa county, and Greenville, Sinoe county.

Cape Palmas. At St. Mark's, Bishop Auer confirmed twelve persons, on January 11. The Parish School has forty scholars. The Orphan Asylum has eighteen beneficiaries (girls), and about twelve day-scholars.

Fishtown, or *Fairhaven.* The school here is reported as in a much better condition.

Hoffman Station. Bishop Auer, on the afternoon before his death, confirmed fifteen persons from St. James's Church of this station. Owing to the Bishop's dying condition, the class went to him at the Orphan Asylum, Cape Palmas.

Cavalla. At the Church of the Epiphany, on the 11th of February, Bishop Auer confirmed twenty-five persons, of whom two were from Spring Hill. The *Hoffman Institute* has sixteen scholars, some of whom

are Candidates for Orders. Two other scholars have come during this year to the United States, and are in Michigan, pursuing studies with a view to the Medical profession. They are kindly cared for by the Rev. John W. Brown and Dr. Lyster, of Detroit. In this Institute, English, Latin, and Greek (and to the Candidates Hebrew) are taught. The *Boys' School* has twenty-six scholars. No Report from the Girls' Boarding School (Miss Savery's).

Gideyatabo. The Mission house needs rebuilding.

Rocktown. No Report received to date.

Berebe. The school-house at this station is not yet completed. The work was recently begun.

No reports received from *Rockbookah*, *Kabla*, *Bohlen Station*, or *Tebo*. None from *Sinoe* or *Buchanan*.

Monrovia. A new site has been selected on which to rebuild Trinity Church, destroyed by fire March 18, 1873. It will be nearer the centre of population. A large part of the material of the old church—stone—will be made available. It is designed that the new church shall be a memorial of the late Bishop Auer, and contributions were specially solicited for it by a circular issued in May. The amount received to this date has been $2,797.57.

At *Kroo-town* (Native-town), a neat chapel has been built by the Sunday-school. There is a day-school at that point.

Clay-Ashland. Ten canditates awaiting Confirmation. Church not yet fully repaired.

Crozierville. Fifteen candidates awaiting Confirmation. Church has been repaired.

Caldwell. Eight candidates awaiting Confirmation. This church has not been roofed since the fire. Services are held in the school-house. At *Congo-town* the Services are held in a thatched hut.

The Statistics, as far as received, are appended in tabulated form.

The Rev. Edward Davis, who went to Cavalla in the autumn of 1873, was ordained Priest by Bishop Auer on the Feast of the Epiphany, 1874, at the Church of the Epiphany, Cavalla.

Mr. R. S. McGill, Sr., was appointed by the Committee its Business Agent at Cape Palmas, in May, to take the place of the Hon. J. T. Gibson.

INTERIOR FIELDS.

The Committee have still very much at heart the opening of the work in the interior, of which special mention was made in the last Annual Report. The state of war, which so long prevailed in the region of Toto-Korie, still continues, and our work seems to have come to a standstill.

AFRICAN MISSION.	Attendance on Public Worship.		Baptisms.				Confirmations.	Awaiting Confirmation.	Communicants.		Marriages.	Deaths.	Scholars.						Contributions.	
			Natives.		Liberian.								Day School.		Boarding School.		Sunday School.			
	Native.	Liberian.	Infants.	Adults.	Infants.	Adults.			Native.	Liberian.			Native.	Liberian.	Native.	Liberian.	Native.	Liberian.	Home.	Abroad.
CAPE PALMAS DISTRICT.																				
Cape Palmas, St. Mark's		150			14	1	12		4	100	6	18	40		18		10	100		
Hoffman Station, St. James's	100		4	3			15		50				19		30		60			
Cavalla, Ch. of Epiphany	100	8	5				23		71	8	1	2	49	9	49		40	13		
Fishtown (Fair Haven)	270								5				84				84			
Spring Hill (Graway and Half-Graway)	60						2		4			2	25				20			
Gideyatabo	85								1				24				36			
Rocktown									6	2		1	40		6					
Berebe	50																25			
Rockbookah																				
Kabla																				
Bohlen Station																				
Tebo																				
SINOE DISTRICT.																				
Sinoe, Greenville, Lexington, Blue Barre and five native towns.*	150	99						*9		22							35	57		
BASSA DISTRICT.																				
Buchanan*	2	20								14			8	42			20	42		
MONROVIA DISTRICT.																				
Monrovia, Trinity Church and Krootown	45	109		2	6				5	46	6	4	70				40	78	$123 00	
Kbeh Kbeh, three stations	75												13				13			
Veytown	45		1									4	29							
Clay Ashland and Congo Town	25	20						10			6									
Crozierville	5	60						15	94					30			75		20 00	
Caldwell	5	12						8												
Toto Korie																				

*Last Year's Report.

CHINA.

SHANGHAI.

Places of Worship.—Christ Church (within the city), Church of our Saviour (Hong Kew), Chapel of the Bridgman Memorial School, Kong Wan Chapel, The Hospital for the Chinese, Woosung, Lau-Zak, Yang-Ka-Doo, Great East Gate, West Gate, Hong-Tsung, Tsa-Ka-Pang and Tung Ziang-Kong.

There are three boarding-schools and fifteen day schools; the former having sixty-four scholars, the later three hundred and sixty-eight scholars.

The boarding-schools are Miss Fay's for boys (twenty-three scholars), the Bridgman Memorial (Mr. and Mrs. Thomson's), for girls (twenty-six scholars), and Baird Hall (Mr. Thomson's) for boys (fifteen scholars).

There are five young men looking forward to the Ministry, although they have not yet become Postulants. Ten adults and ten infants (all Chinese) baptized.

Confirmations.—Fifteen at Christ Church, three at the Church of the Saviour, six unknown. Total twenty-four.

There are one hundred and forty-one Chinese Communicants.

The new church at Kong Wan, of which mention was made in the last Report, was consecrated by Bishop Williams, assisted by two Foreign and one Chinese Presbyters and two Chinese Deacons, on November 1, 1873, in the presence of a large congregation. A bell-tower is about to be erected.

The Rev. G. D. B. Miller, formerly Missionary at Osaka, Japan, has been, since April, in charge of the Foreign Congregation at the Church of the Saviour, Hong Kew, which had been under the care of the Rev. Dr. Nelson, now in this country on leave of absence.

The Committee are glad of the opportunity of mentioning here, the great kindness of A. A. Hayes, Jr., Esq., who has for several years given his valuable services to the Board as Treasurer of the Mission, and regret that the connection has been brought to a close by his return to the United States.

HOSPITAL FOR CHINESE AT SHANGHAI.

This Institution, located upon the Mission premises at the Hong Kew settlement, the site of our Mission Buildings, was begun by the Rev. E. H. Thomson in 1868.

The Hospital was erected by contributions of native and foreign residents; and from the same source almost its entire support has, ever since, been derived. The importance of such an Institution in its relations to the Missionary work can hardly be measured, affording, as it does, daily and constant opportunities, and oftentimes under the most favorable circumstances possible, to preach the Gospel.

The last Annual Report of the Hospital gives the following particulars:

18,334 patients have been treated during the past year (1873); 304 Foreigners, chiefly Malays, are included in these numbers.

Of the whole number 142 were admitted to wards and 18,192 received Dispensary treatment.

The Report, to which reference is made above, concludes as follows:

The Hospital is still indebted—as it has been for several years—to Dr. Henderson for his medical care and direction.

During a portion of the year also Dr. Meadows gave daily attendance at the Hospital, continuing it up to the time of his sudden and lamented death.

Dr. MacGowan has also kindly rendered occasional aid in cases of emergency.

In the year past, the practice of instructing the patients in Christian truth has been continued; and as these patients come from various, and some from remote, parts of the country, they serve as helpers to scatter far and wide the teaching they receive, besides being themselves taught in the Word of God.

We would also take this opportunity to thank Mr. P. Loureiro, of the *Evening Gazette*, for his kindness in printing, free of charge, this Report and also that for 1872.

The present Rector being about to leave Shanghai for a time, the Rev. E. H. Thomson takes charge of the Hospital from this date.

R. Nelson, *Rector.*

Am. Episcopal Mission,
Shanghai, *March* 14, 1874.

PEKING.

The Rev. Dr. Schereschewsky has, we presume, by this time completed the revision of the Mandarin version of the Old Testament as it passed through the press. He has held daily Services either in the city or outside of the West Gate, the average attendance at each place being forty-five. At the last meeting of the Missionaries of the American Board in North China, "it was moved and unanimously carried that Dr. Blodget "should write to the American Bible Society and request it to consider "the question of appointing Dr. Schereschewsky to undertake the trans-"lation of the Bible into Mongolian." This is a high tribute, as Bishop Williams says, "to Dr. Schereschewsky's remarkable linguistic talent and "ability as a translator."

WUCHANG.

The Bishop Boone Memorial School for Boys has twenty-eight boarding scholars. Besides this school-house there are the Clergy House, and two chapels; all the buildings of brick. One of these is a new chapel on the lot mentioned in last year's Report, as having been just procured, on a busy thoroughfare. The building, seating two hundred, is 21 by 42, with recess chancel 12 by 7; the roof of tiling. The whole cost was five hundred taels (about $850). Of this, one hundred and fifty taels were procured in shape of material of house purchased with the lot. It was opened on Easter Monday. There are Services almost daily, with preaching, and large numbers attend.

In the rear of this chapel it is proposed to have, early next year, a Dispensary.

A lot of two and two-thirds acres was, in February, purchased for twelve hundred taels, near the Clergy House and Chapel of the Nativity. On this will be built "The Jane Bohlen Memorial School for Girls," also a house for the physician, and in time a church, to take the place of the chapel, now much out of repair, and small; and, we trust, a Hospital for indoor patients.

The pressing need of a Missionary Physician for Wuchang, has been met by the appointment of Dr. A. C. Bunn, of Morris, Otsego County, N. Y., who expects to sail, with his family, from San Francisco on October 17.

HANKOW.

The Rev. Yung Kiung Yen has been prevented by serious sickness from preaching, and the Rev. Mr. Hoehing was absent for the greater part of the year. Since Mr. H.'s return, he has held two Services on Sundays, besides preaching in Wuchang during the week. A lot 34 by 180 has been purchased for seven hundred and sixty taels, and a chapel erected, to be called St Paul's, on a thoroughfare. There are two school-houses, one new; all buildings of stone.

There are five candidates for baptism. Forty scholars.

The Rev. Mr. Stricker is studying the language.

Our thanks are due to friends in Hankow for their pecuniary aid, among whom should be especially mentioned Mr. W. W. King.

THE JAPAN MISSION.

Location: (1) Osaka. (2) Yedo.
Missionary Staff. Ordained Foreign Missionaries, 6 (1 Bishop, 4 Presbyters, 1 Deacon); Foreign Missionary Physician, 1; Foreign (Female) Missionary, 1; total, 8.

The work in Japan is regarded as encouraging.

There have been twenty adults (of whom nineteen were males), baptized and confirmed, who, as communicants, form the nucleus of that which we look forward to as a large body of the faithful.

Bishop Williams removed his headquarters last November, to Yedo (population 789,000), where he has with him the three Clergy mentioned last year as about to reach the field.

A day-school was opened February 2, with seven scholars. In April there were twenty-two. Last report, twenty-eight. It is proposed to open a boarding-school. Service in Japanese has been held every Sunday morning, from the first, and, for a long while, a Sunday-school in the afternoon.

On Trinity Sunday the Rev. Messrs. Cooper and Blanchet were ordained Priests. One person baptized and one confirmed.

At Osaka (population 530,885), Services have been held in Japanese regularly on Sunday, morning and afternoon. On November 16, 1873, six persons—the "first fruits" of the Mission—were received into the

Church by Holy Baptism. On March 22, 1874, three were confirmed On April 16, thirteen were baptized. On May 10, sixteen were confirmed. Of these twenty adults, including one at Yedo, only one was a woman. Of the twenty there were only two married persons (man and wife), and they had no children. This will account for the fact that no Japanese infants have been baptized. There is a Sunday service for foreigners. In the day-school there are forty-nine scholars, of whom sixteen are boarding-scholars. In the Sunday-school twenty-nine scholars present at last report of school. There are five Native Sunday-school Teachers.

There are five buildings rented; all made of wood and plaster.

The dispensary at Osaka, under the charge of Dr. Henry Laning, is a new feature. It is open from two to five P.M. The whole number of cases during the six months after it was opened is 340. The prescriptions or visits amount to 1030, of which 975 represent Japanese. Dr. Laning's very full and admirable Report will be printed. "No charges are made to the patients, but free-will offerings are received from such as are inclined to make them. Christian books in Chinese, Japanese and English are kept at the rooms, for sale and to lend. The expenditures of dispensary, including fitting up of building, rent, attendants' wages and incidentals, have exceeded the receipts from patients by $132.95."

There is a very earnest cry from our Missionaries in Japan for the proper supply of female laborers in that field. The woful condition of the Japanese women and the great need that wives and mothers (present and future) should be brought under the influence of the truth require no argument on our part. May the Church be willing to sustain those who go forth in the MASTER'S name!

The attitude of the Japanese government toward Christianity may be thus stated, that, although the edicts against Christianity have not been repealed, there is no evidence that they will be enforced. On the contrary, those who embrace the faith of CHRIST do so in very many cases—so far as we know, in all—with the knowledge of "the powers that be."

DIVISION OF MISSIONARY JURISDICTION.

Bishop Williams, in sending his Report, pleads very earnestly for a division of his Missionary Jurisdiction. At the meeting of the Board in October, 1873, the following Resolution was adopted.

Resolved, That a Committee be appointed to report at the next Meeting of the Board after conference with the Foreign Committee, upon the expediency of dividing the Missionary Jurisdiction of China and Japan, so that the Missionary work in each of those countries may be placed under the supervision of a Bishop.

It was a singular coincidence that at *that very time*, Bishop Williams, without any conference with any one on this side of the world having been held, had moved in the direction of a division himself. He now asks (and his petition will be presented to the House of Bishops) not

only that the Jurisdiction be divided, and he be allowed to retain Japan, but further, that there be two Missionary Bishops elected for China, one for Shanghai and the places where the Shanghai dialect is used, the other for Wuchang and those stations where the Mandarin dialect is spoken.

The Foreign Committee desire very earnestly to second the Bishop's appeal for the division, and no less earnestly for the two additional Bishops. At the time of Bishop Williams's election there were in all China only two Foreign Presbyters and one Native Presbyter. There are more now at Wuchang and the adjacent city of Hankow. There was no Clergyman in Japan, save the Bishop-elect, where there are now five, besides himself.

The difficulty of retaining the various stations under one Bishop will appear when we remember that there are virtually three spoken languages to be kept up, if the Bishop is to officiate in all of them. Also that the distances are so great that it is impossible for any Bishop to exercise proper supervision. To go from Yedo to Wuchang involves a journey of *two thousand miles* or two-thirds the distance from New York to San Francisco. Then from Shanghai to Peking is one thousand miles. The loss of time is very great, to make no other point.

When we touch the question of dividing the Jurisdiction in China into two parts we have the following facts:

1. That the Province of Kiang Su, in which Shanghai is situated, containing over twenty millions of souls certainly, and estimated by some to contain thirty-six millions, furnishes a field large enough for a Bishop.

2. That there is a necessity for a large Native ministry, and the Candidates for orders need looking after.

3. That the Native Clergy need a Bishop to lead them, the Chinese having a tendency to run in ruts.

4. That a single Bishop cannot successfully acquire or keep two languages.

5. That the population of Wuchang and the two adjacent cities is eleven hundred thousand, and the province of Hupeh, where they are located, is estimated at thirty-seven millions.

6. That the additional efficiency imparted to the Missionary work by the selection of two Bishops cannot for an instant be counterbalanced by the only consideration which, as it seems to the Committee, can be urged against our petition, viz.: the additional expenditure. What are a few thousand dollars to a Church like ours? Are they to be named in the presence of millions of those who need the Gospel of CHRIST?

The Committee, for these reasons, urge the choosing of two Missionary Bishops.

[Bishop Williams' requests for a division of the Jurisdiction of China and Japan, and for the Consecration of two Bishops for China, were en-

dorsed by the Board of Missions and thus went to the General Convention. That Body made the division asked for, assigning to Bishop Williams, as desired by him, Jurisdiction in Japan.

The proposition for two Bishops was not agreed to, but the Convention elected, with great unanimity, one Bishop for China.

It is with great regret we learn that the person elected declines the office. Sad indeed to us is the disappointment of having the Episcopates of the two great fields of Africa (which we have hereinbefore mentioned) and China left *vacant*. The necessities in both fields are very pressing, those of Africa especially, so great as to occasion most serious embarrassment.]

For Statistics of the China and Japan Missions see opposite page.

THE HAITI MISSION.

Missionary Staff.—Foreign Presbyter, 1; Native Presbyters, 6; Foreign Deacon, 1; Native Deacons, 3; total, 11.

In this field we have good reason to believe that there has been a decided advance, both in the spirit with which the work is conducted, and in the influence exerted upon the public mind.

The Rev. Joseph N. Durant having been compelled by unforeseen afflictions to give up entering upon the work at Cape Haitien, the Committee have recently appointed the Rev. Mr. Delatour to that post, who has not as yet, however, taken charge.

The Rev. Mr. Alexandre has found a far more favorable field at Buteau, a field further back from the coast, where the people are substantially heathen.

At Port-au-Prince the rebuilding of the Church of The Holy Trinity (Memorial to Bishop Burgess) and Rectory went steadily on, and the church was first occupied on Advent Sunday, November 30, 1873. These buildings are, in some particulars, still incomplete. When completed the whole cost of both will be about $5,300. Of this amount $2,600 was raised in Port-au-Prince, $1,000 sent by the Foreign Committee, $700 debt, (making $4,300 expended), and $1,000 to be raised before the buildings can be finished. We are sorry to say that the Rev. Mr. Holly was not able to be present at the opening of the Church, being seriously sick. By GOD'S blessing he is much better, and is now in this country, as already mentioned. The Rectory was occupied early in December. The Parish school was reopened February 2.

STATISTICS OF THE CHINA AND JAPAN MISSIONS FOR THE YEAR ENDING JUNE 30, 1874.

STATIONS.	CLERGY.						CATECHISTS.			BIBLE READERS.			TEACHERS.						BAPTISMS.						CONFIRMATIONS.					
	PRESBYTERS.			DEACONS.									FOREIGN.			NATIVE.			FOREIGN.			NATIVE.			FOREIGN.			NATIVE.		
	For.	Nat.	Total.	For.	Nat.	Total.	Foreign.	Native.	Total.	Foreign.	Native.	Total.	Male.	Fem.	Total	Male.	Fem.	Tot	Adult	Infant.	Total	Adult	Infant.	Total	Male.	Fem.	Total	Male.	Fem.	Total
SHANGHAI	3	1	4	...	2	2	....	2	2	....	1	1	....	1	1	14	7	21	No	Rep	ort.	10	10	20	....	...	....	9	15	24
PEKING	1	....	1	...	...	....	....	1	1	....	....	...	....	1	1	1	....	1	....	....	....	....	....	....	....	....	....	....	....	....
WUCHANG	2	....	2	...	...	....	....	....	.....	....	....	....	....	....	....	1	....	1	....	3	3	....	4	4	....	....	....	....	....	....
HANKOW	1	1	2	1	...	1	....	....	.....	....	....	....	....	....	....	3	....	3	....	....	....	....	2	2	....	1	1	1	....	1
OSAKA	2	....	2	...	...	....	....	....	.....	....	....	....	....	....	....	....	....	....	....	2	2	20	....	20	....	....	....	18	1	19
YEDO (BISHOP)	2	....	2	1	...	1	....	....	.....	....	....	....	....	...	...	....	....	....	....	....	....	1	....	1	....	....	....	1	....	1
Total 1	11	2	13	2	2	4		3	3		1	1		2	2	19	7	26		5	5	33	14	47		1	1	29	16	45

STATISTICS OF THE CHINA AND JAPAN MISSIONS FOR THE YEAR ENDING JUNE 30, 1874—CONTINUED.

STATIONS.	COMMUNICANTS.						MARRIAGES.			BURIALS.			SCHOOLS.						SCHOLARS.						CONTRIBUTIONS. MEXICAN DOLLARS.			SUNDAY SCHOOLS.	SUNDAY SCHOLARS.
	FOREIGN.			NATIVE.									BOARDING.			DAY.			BOARDING.			DAY.							
	Male.	Fem.	Total	Male.	Fem.	Total	Foreign.	Native.	Total.	Foreign.	Native.	Total.	Boys.	Girls.	Total	Boys.	Girls.	Total	Boys.	Girls.	Total	Boys.	Girls.	Total	For.	Nat.	Total.		
SHANGHAI	....	....	*24	....	....	141	....	2	2	....	5	5	2	1	3	10	5	15	32	26	58	....	....	368	.....	$395 00	.....	1	....
PEKING	....	1	1	....	....	....	....	....	.....	....	....	....	....	....	....	1	....	1	....	....	....	14	....	14	.....	.....	.....	....	....
WUCHANG	....	1	1	....	....	6	....	....	.....	....	....	....	1	....	1	....	....	....	29	....	29	.. .	....	....	25 00	.....	25 00	....	....
HANKOW	....	1	1	20	7	27	....	....	.....	....	....	....	....	....	....	3	....	3	....	....	....	77	....	77	.....	.....	59 99	....	....
OSAKA	....	....	8	18	1	19	1	....	1	....	....	...	†1	....	1	....	....	....	16	....	16	23	....	23	363 10	.....	363 10	1	29
YEDO	....	....	....	....	....	....	....	....	.....	....	....	....	....	....	....	1	....	1	5	..	5	13	....	13	.....	.....	.....	1	10
Total		3	35	38	8	193	1	2	3		5	5	4	1	5	15	5	20	82	26	108	127		495				3	39

* Last Year's Report.

† Boarding and Day School combined.

TRIENNIAL REPORT* OF THE MISSIONARY JURISDICTION OF HAITI FOR THE YEARS 1872–'74.

Rt. Rev. A. Cleveland Coxe, D.D., L.L.D., charged with the Provisional Oversight.

Missionary Districts of the Haitien Convocation.	Priests.	Lay Readers.	Candidates for Holy Orders.	Postulants.	Catechists.	Mission Stations.	Communicants.	Whole No. of Souls.	Families.	Parish Schools.	Sunday-schools	Real Estate.	Value of Real Estate.	Church Edifices.	Parsonages.	Value of Churches and Parsonages.	Baptisms			Marriages.			Burials.		
																	1872.	1873.	1874.	1872	1873.	1874	1872.	1873.	1874.
1. Port-au-Prince..	2	3	2	2	2	1	4	100	310	51	‡1	2	1	$2500	1	1	$5000	18	19	26	9	4	7	12	10	25
2. Leogane, including Buteau.....	1		4	1		1	3	50	221	32			1	100	1		200	21	10	17		2	3			5
3. Anse à Veau....	1		1				1	10	20	4															
4. Jérémie.....	1		5		1		2	35	83	16	§1	§1	2	3000	1	1	6000			5			3			3
5. Cayes, including Torbeck.....	1	1					4	14	45	10										5			1			
6. Gonaives.....	1		2				4	29	72	15										3			3			
7. Cape Haitien †...																										
Total	7	4	14	3	3	2	18	238	751	128	2	3	4	$2600	3	2	$11200	42	29	62	9	6	17	12	10	33

* This is *annual* for all the districts except Port-au-Prince and Leogane.

† No Missionary in charge the past year.

‡ 32 Scholars. § 51 Scholars. ‖ 33 Scholars.

J. THEODORE HOLLY,
Dean.

PORT-AU-PRINCE, *June* 30, 1874.

HAITIEN EPISCOPATE.

The subject of a Missionary Episcopate for Haiti was committed by the Board of Missions, at its last meeting, to a Special Committee, instructed to report at the opening of the next meeting.

[That Committee reported through their Chairman, the Right Rev. the Bishop of Western New York, to the Board of Missions at its recent meeting, and at the conclusion of their Report submitted the following resolutions, which were unanimously adopted by the Board.]

Resolved, That it is necessary to the further prosecution of our Missionary work in Haiti, that a Missionary Bishop should be consecrated for that Island.

Resolved, That in the opinion of this Board it is desirable, if not all important, that such Missionary Bishop should be of the African race and invested with Haitien citizenship.

Resolved, That the House of Bishops are hereby respectfully requested to elect and consecrate a Bishop for the Island of Haiti.

[These Resolutions were transmitted to the House of Bishops.

The result of their deliberations may be stated as follows:

The Dean of the Haitien Convocation came here clothed with full powers by that Convocation to make a covenant with the Protestant

Episcopal Church in the United States, to secure the recognition of the Church in Haiti as a Foreign Church holding fraternal relations with the Church in the United States, and to secure the consecration of the first Bishop for the Church in that Island.

The House of Bishops appointed on its part a Commission of six Bishops clothed with full power to treat with the accredited Commissioner of the Haitien Church on that subject, which resulted in the drawing up of a covenant that was signed and sealed in duplicate on both sides by the respective Commissioners. By this covenant the following stipulations have been entered into:

1. The Church in Haiti was recognized to be a foreign Church in the meaning of Article X. of the Constitution of the Protestant Episcopal Church in America, but it is to be still aided by the Missionary succour of the Church in the United States during its infant development.

2. The House of Bishops in pursuance of the powers conferred upon them by said Article of the Constitution, and by virtue of the concession made to them by the Haitien Church on its part, as it appears below, declared its willingness to elect and consecrate the first Bishop for the Church in Haiti.

3. The House of Bishops also agrees to maintain a permanent Commission of four Bishops to act in concert with the first Bishop of Haiti, in all matters of discipline belonging to that order of the Ministry until there shall be three Bishops canonically established in Haiti.

4. The Haitien Church agrees always to observe a conformity to the doctrines, worship and discipline of the Protestant Episcopal Church in the United States of America, in all essential particulars as the same are set forth in the Standards of said Church.

5. The Haitien Church concedes to the House of Bishops the designation and consecration of the Bishops of the Church in Haiti until three Bishops shall be therein established. The choice to be made from among the Haitien clergy.

In conformity with this covenant, and on the nomination of the six Bishops who signed it, the Rev. Dr. Holly was chosen by the House of Bishops to be the first Bishop in Haiti, and was consecrated to the office in Grace Church, New York, on Sunday, November 8, 1874.]

Proceeding with our extracts from the Report of the Foreign Committee to the Board of Missions, the following is given with reference to

PALESTINE.

As announced in the last Annual Report, the Mission school at Joppa (Jaffa) was included in January 1, 1874, in the list of schools under the care of the Foreign Committee. At the last accounts there were connected with the school seventy-seven scholars, Moslems, Greeks, Syrian Catholics, Syrian Protestants, Copts and Jews. Miss Baldwin employs two paid

teachers. There are two boarding pupils; the rest are day scholars. They are instructed in English and in Arabic, in Scripture History and in the Gospel.

LETTER FROM THE HONORARY SECRETARY.

The following letter from the Honorary Secretary is approved by the Foreign Committee and adopted as a portion of this Report to the Board, to whose attention it is earnestly commended.

23 BIBLE HOUSE,
NEW YORK, *March* 24, 1874.

REV. RICHARD B. DUANE, D.D.,

Secretary and General Agent of the Foreign Committee.

REV. AND DEAR BROTHER:

There are certain facts connected with our Domestic and Foreign Missionary Society which seem to me to demand serious consideration. In calling your attention to these, I beg leave to remind you that that which chiefly gave rise to the formation of a General Missionary Society in our Church, was interest in and a desire to promote the cause of Foreign Missions. It was the friends of Foreign Missions who originated the movement for its formation, and it was at their instance that the General Convention, in 1820, organized it.

Among the incipient measures taken to this end was the action of the managers of the Protestant Episcopal Missionary Society of Pennsylvania. They appointed a Committee to consider and report on the subject. Their report was published, and bears this title: "Report of a Committee appointed by the Managers of the Protestant Episcopal Missionary Society of Pennsylvania, on the subject of a General Missionary Society for Foreign and Domestic Missions, which will be proposed for the consideration of the next General Convention to sit in this city (Philadelphia) on the 16th of May next" (1820).

In that report the Committee say:

"There are two fields of operation in which the proposed Society might labor with great prospect of success—those parts of our own country where the means of grace are not enjoyed, and the Pagan nations scattered over a large proportion of the Eastern Continent.

"In the event of forming such an institution as that suggested, it would be proper to unite the two objects, inasmuch as thereby we should be able to be more extensively useful. Yet your Committee cannot but regard the subject of Foreign Missions as peculiarly interesting at this time."

The General Convention, at its meeting above referred to, held in May, 1820, organized a Society under the title of "The Protestant Episcopal Missionary Society, in the United States, for Foreign and Domestic Missions." Foreign Missions, you observe, were first named in this title.

Bishop Griswold, writing, shortly after this event, to the Rev. Josiah Pratt, Secretary of the Church Missionary Society of England, says :

"After the General Convention in May last, I wrote with intention of giving you advice of what we had done, but, through some negligence, the letter was not forwarded. Others wrote with the like intention, from whom, probably, you have learned that the Convention then formed a Missionary Society, to be designated 'The Protestant Episcopal Missionary Society, in the United States, for Foreign and Domestic Missions.' In compliance with the wishes of some individuals, *Domestic Missions* are embraced, but the chief object of its promoters is the propagating of the Gospel in foreign parts."

"Through some irregularity in the choice of Trustees," says Bishop White, "this organization failed."

At a special meeting of the General Convention, held in the following year (1821), a Society was organized under the name of the Domestic and Foreign Missionary Society, and a Constitution was adopted which was in force, with some modifications, until the year 1835. In that year the Society was reorganized, under a new Constitution, which, so far as relates to the *two parts* of the *one great whole, viz., Domestic and Foreign Missions*, continued unchanged until the year 1865.

The VII. Article of that Constitution, now the VIII., is in these words :

"ARTICLE VIII.

"The Board, as soon as may be after it has been constituted, shall proceed to appoint eight persons, four of whom shall be Clergymen, and four of whom shall be laymen, who, together with the Bishop of the Diocese in which the Committee shall be located, shall be a Committee for Domestic Missions ; and eight other persons, four of whom shall be Clergymen, and four of whom shall be laymen, who, together with the Bishop of the Diocese in which the Committee shall be located, shall be a Committee for Foreign Missions," etc., etc.

The VIII. Article of the Constitution, now the IX., is as follows :

"To the Committees of the Board, thus constituted, *shall be referred in their respective departments, during the recess of the Board, the whole administration of the General Missionary work of the Church, subject to the regulations of the Board*,"* *etc., etc.*

And the X. Article, now the XI., is as follows :

"For the guidance of the Committees it is declared that the Missionary field is always to be regarded as one—THE WORLD—the terms Domestic and Foreign being understood as terms of locality, adopted for convenience. *Domestic Missions are those which are established* WITHIN *and Foreign Missions are those which are established* WITHOUT *the territory of the United States.*"

Let it be observed that these are still a part of the text of the Constitution, the Organic Law of the Society.

* Parts of these Articles italicised to make the points involved clearer.

In 1865, in contravention of the above provisions of the Constitution, the Commission of Home Missions to Colored People (at first under another name) was appointed, which took a part of the work of the Domestic Committee out of the hands of that Committee and gave it to another body, thus interfering with what I will, if you please, call the equilibrium of the Society in its two grand divisions as set forth in the Constitution, viz., Domestic and Foreign Missions, making of the two *three*, of which the Domestic have *two* and the Foreign *one* part.*

The result of this has been that an interest separate from that of the general work of Domestic Missions, and represented by a distinct body, has been brought into competition with the interests of Foreign Missions, and, as a minor consideration, it may be mentioned that of the collections made at the meetings of the Board of Missions and at Delegate Meetings of the Board, the Foreign Committee have received, since this Commission was organized, one-third instead of one-half of the amount of such collections.

I would not utter one word in disparagement of the work of the Commission; it is a noble work. GOD be praised for all it has done and is doing in behalf of the colored race. Still, according to my poor judgment, the creation of the Commission was not consistent with the Constitution, and hardly just to the cause of Foreign Missions, so dear to the hearts of many who took an active part in the original organization of the Society and in its reorganization in 1835.

No opposition, so far as I remember, was raised to the action of the Board in 1865 creating the Commission referred to, because, perhaps, the measure was regarded as temporary—Article V. of the Constitution providing for it under an amendment then made, being in these words: "There may be appointed, during the will of the Board," etc., etc. If it had borne on the face of it the stamp of the creation of a permanent third Department, it is not unlikely that opposition would have been made to it on the grounds already stated.

But the evil, or unintentional injustice, is now repeated in another direction. The Board in 1871 directed the Domestic Committee to institute an Indian Commission. This was done, making another division in the Domestic Department, and bringing another distinct and separate interest into competition with Foreign Missions. And, moreover, by action of the Board, at its meeting in October last, a full and equal share of all collections is given to the Indian Commission in common with Domestic and Foreign Missions and the Commission of Home Missions to Colored People, the result of which is that Foreign Missions now get *one-quarter*, and Domestic Missions, as defined by the Constitution, get *three-quarters*.

* Let me say here that in this communication I confine myself to the effect of these changes upon the interests of Foreign Missions. So far as they affect the rights of the Domestic Committee I leave the matter to other hands.

of all such collections; and *three* distinct departments instead of *one* are presented in competition with the work of Foreign Missions.

The following extract from the report of the Special Committee, on the Report of the Indian Commission, at the last meeting of the Board, exhibits what is probably a pretty well defined and settled purpose to place the Indian work in a position of equality with that which the Constitution gives to the whole Foreign Missionary work:

"It may be fairly held, that now, since this Indian Mission work has become so important, and has expanded into such unlooked for proportions—since it calls for and disburses so large an amount of money annually—since it enjoys the entire services and employs the full time of a Bishop—since it represents in its benefactions all parts of the Church, and all schools of thought in the Church, it may fairly, we say, be held that it is entitled to an independent organization, and instead of any longer being a Commission of the Domestic Committee, it should be placed on the same footing as 'the Work among the Colored People,' and the Foreign Missionary Work. To accomplish this, however, it would be necessary to have Canonical action by the next General Convention. Your Committee make this suggestion for the consideration of the members of the Board. For ourselves, we should be inclined to give the proposition our approval."

It is noteworthy that in the above extract Foreign Missions are placed after the work of Home Missions to Colored People. It was not, I suppose, the intention of the writer of this report to make *one of the original grand divisions* of the work, as provided for by the Constitution, subordinate to one of *the three or four subdivisions* of the other, viz., Domestic Missions; but it may fairly serve to show how, by breaking in upon the purpose of those who founded the Society, the interests of Foreign Missions are made to dwindle in the apprehension of the Church.

Touching the existing method of the division of collections (which is altogether a minor consideration), I may say, in passing, that there is in it a want of equity. If it be said that the Commission of Home Missions and the Indian Commission are to share equally with General Domestic and Foreign Missions, because these two Commissions address their efforts to different races and people, then the same principle should be made to apply to the foreign as well as to the domestic field, and—

Africa.....	should have one share	Greece.....	should have one share.
China.....	" " "	Haiti.....	" " "
Japan.....	" " "	Palestine....	" " "

Six in all.

These, with three in the Domestic Departments, make nine parts, of which the Foreign have six, and are therefore, entitled to two-thirds of all the collections; or if a division is to be made among the several departments in the Domestic work, then such division should be confined to the Domestic half, and the Foreign half should be left intact.

But, reverting to the main point, I am fully of the opinion that, fairness to the views of the original founders of the Society; fairness to a proper construction of the Constitution of the Society, adopted in 1835; fairness to those who, under Divine guidance, framed that Constitution; fairness to the great interests which lie near to the heart of CHRIST our SAVIOUR, and which evoked the Grand Commission which His loving disciples desire to see fulfilled—not alone among ourselves, but also among the heathen in distant lands, numbering twenty times as many people as the whole population of these United States—demand that the Board shall go back to first principles. I do think that that work which affords the grandest display of a living Faith, and an unselfish Love, and which approaches nearest to the Divine pattern and example—I do think it ought not to occupy any position less prominent than that which was originally given to it, and which it now rightfully challenges under the Constitution of the Society. It should not be allowed to appear, in all its momentous interests, with respect to hundreds of millions of people, as only a small fraction of the Missionary work of the Church. I venture the opinion that the whole Domestic Missionary work should be brought back to its orignal *status* as one of the grand divisions, and the Foreign work be made to stand out as the other grand division of the whole field.

If it be said that the details are too numerous, correspondence too extensive, care of publications too heavy for one Committee—then I should say that numerous, and extensive, and heavy as these are, they can hardly exceed those of the Foreign Committee, which has six distinct fields under its care; and, moreover, if I may venture to allude to such a matter in this connection, the transfer of the bureaus of the secretaries of these new departments to their original position within the Domestic Department would not make them less efficient; and their separate attention to details in their particular line of things would relieve the chief executive officer of the Domestic Committee from too heavy a burden, and secure the bringing of the business pertaining to these several interests in such shape before the Domestic Committee as not to overtax and perplex them.

But to all this some persons may reply, "These changes have not damaged the cause of Foreign Missions—your receipts last year were larger than ever before." This reply is specious, but does not at all meet the case. Let us go back to a period in the history of the Board prior to the late war, whose effects were so disastrous to the work of Foreign Missions. We will take the year 1860,* the year immediately preceding the war.

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* The receipts in 1859 were larger than in any other year before the war, being greatly increased by the personal efforts of Bishop Boone: the year 1860 is selected for the greater fairness of the above exhibit.

Receipts of the Foreign Committee in 1860.....	$85,389
Receipts of last year.....	114,110

An increase of 34 per cent. after a lapse of thirteen years.

Receipts of the Domestic Committee in 1870.....$	66,303
Receipts last year in the various Domestic Departments...	226,824

An increase in the same period of 242 per cent.

At the very beginning of the movement toward the formation of a General Missionary Society the fact was noted and published that *all Diocesan* Missionary Organizations were enlisted in the work of Domestic Missions, and this fact was urged as a reason why in the formation of such a Society prominence should be given to Foreign Missions.

This consideration has lost nothing of its weight in the lapse of time.

What is this whole Protestant Episcopal Church in the United States, with its 2,750 Parishes and 3,100 Clergy, and expending annually millions of dollars? What is it, substantially, but one vast Institution for upbuilding and extending the Church of CHRIST within the limits of the Home Field? The receipts of the Board of Missions in the Domestic Department as a whole are but a fraction of the amount expended in this land in specific Missionary work, while the $114,000 received by the Foreign Committee is very nearly the whole of what is given for Foreign Missions by the whole Church in these United States. Dividing this sum by the number of Communicants, gives about 46 cents per annum to each —the whole sum of $114,000 being less than the annual expenses of three congregations (which might be named) in the city of New York.

Is this a proper sum with which to honor CHRIST'S dying command in its designed application to the heathen beyond our borders—"Go ye into all the world and preach the Gospel to every creature"?—is this in consonance with His will, expressed in the fact that, notwithstanding the pressing needs of the land wherein He sojourned and suffered, He sent the very chiefest of the Apostles (in the infancy of His holy religion) to regions remote to proclaim the glad tidings of salvation?

Surely there is a most glaring and fearful deficiency here—an awful record, in view of the crying needs of the millions upon millions, and hundreds of millions, among whom the Gospel is unknown!

It is in view of these facts that Foreign Missions should stand out as one at least, of the two grand divisions of the work; that there shall be no intervention of separate portions of the One Domestic Field lifted up in the eye of the Church, as presenting in their separate interests claims paramount to the whole Foreign Field; that the vision of the Church shall not thus be made more obscure in the discernment of its duty in regard to the heathen world—nor the hope be endlessly deferred that it will at some day more adequately appreciate the binding force of the Master's words,

and reach at least by its prayers and gifts some approximation to the measure of its duty. Yours, faithfully and truly,

SAMUEL D. DENISON,
Honorary Secretary.

[The Report of the Foreign Committee was referred to a Special Committee consisting of the following—the Right Revs. the Bishop of Ohio, Western New York and Central Pennsylvania, Rev. Drs. J. L. Clark and Burgess and Rev. J. W. Brown and Messrs. Sheffey, Andrews and Julien T. Davies.]

Their Report was as follows:

The Report of the Foreign Committee, for the past year, is marked with features of peculiar interest, some sad, and some cheering. In certain quarters, we have never had so many representatives bearing forth the message of the Gospel; in another, our earliest field of labor among the heathen, the official head has fallen. For all our widely scattered posts under the pressure of the times, our supplies have fallen short. And godly persons, male and female, Clerical and Lay, whom the LORD has moved to devote themselves to labor among the heathen, are held back at this moment, because the Committee do not dare, in view of the reduced Missionary offerings of the past year, to speed them on their way.

REV. DR. DENISON'S LETTER.

The matter brought to the attention of the Board in the letter of the Rev. Dr. Denison is one of great interest and great delicacy. The work of Missions in our own country has, thank GOD, grown to large proportions, and as it has grown, it has developed into diversity of form. It is not the province of this Committee on the Report of the Foreign Committee, to express any opinion upon the necessity of dividing the Domestic Missionary work of the Church into three independent Departments. But we cannot forbear to say that no organic change in either the Domestic or the Foreign Departments ought to obtain which shall of necessity bring detriment to the other. In the Constitution of the Board originally, and to this day, there are recognized but two Departments, and they stand before the Church at equal advantage. And it is the judgment of your Committee, that no practical change should be made in this respect, while the letter of the organic Law remains. In all cases, therefore, where the Domestic and Foreign Departments come together before the Christian public for their offerings, they should come in their duality—and not one of them in singleness, and the other by three or more representatives. It being recognized, however, that the Departments of our Missions are *two*, and not *four*, it does not follow that all contributions, when they appeal together for pecuniary offerings

shall be given without designation into the Treasury, and divided equally between the Domestic and Foreign Departments. If any persons feeling a special interest in Missions to the Indians, or to the Freedmen, wish their offerings to be applied in those directions respectively, they can accomplish their purpose by enclosing them and indicating their use upon the envelope; as in like manner they who so incline can direct what they intend for the Foreign field, to China, Africa or Greece, as they purpose. But we submit that all funds contributed at the Anniversary and at the Delegate Meetings, not so specifically appropriated by the donors, should be, in accordance with the spirit and intent of the Constitution, divided equally between the Domestic and Foreign Departments.

It seems to your Committee, also, that the array of the several divisions of the Domestic Missionary work of the Church as "Departments" in THE SPIRIT OF MISSIONS and the appropriations to them severally of large portions of the pages of that periodical, insomuch that the Foreign work, which has but a single Department, is thrown into the shade, and the financial reports of three Treasurers printed in different parts of each number, so that the fact does not appear that their aggregate amounts far exceed that contributed to the entire Foreign field—that these arrangements work to the serious disadvantage of this Department, and ought in the judgment of your Committee to be modified and made equitable.

DEATH OF JOHN BOHLEN, ESQ.

The Board has suffered grievous loss in the death of John Bohlen, Esq., of Philadelphia, who has been one of its most constant and interested members, through a long succession of years. He was specially the friend of the Foreign Department. In his early manhood inheriting a large fortune, he and his sister immediately consecrated a liberal portion, as a memorial of their departed mother, for the establishment and support of a new station in our African field, and besides that original gift he has, in every subsequent year, been a generous contributor to the funds of this Department, one of the few men who in every emergency, when through general coldness the Treasury has been low, could be resorted to for relief. His death in the vigor of his manhood, by a fearful accident, did not find him unprepared. His soul rested in all tranquillity on the SAVIOUR, whom he had faithfully served with his active powers, no less than with his substance, and the LORD did not desert him in his hour of need. Too few like him survive in the fellowship of the Church Militant on earth. At his death he left a liberal sum for religious and charitable objects, to be distributed by his trustees; a generous portion of which will be given to Foreign Missions.

THE AFRICAN EPISCOPATE.

It is obvious that the place of the lamented Bishop Auer must be filled, if indeed, it can be filled. To his burning zeal for and in his

work, there was added a singular gift of oratory, which enabled him to commend the cause to the sympathies of others and to fire Christian hearts with some of his own enthusiasm. He fell indeed, having the office of work of a Bishop, but the stroke which laid him low, was struck while he was a Presbyter, laboring under the responsibilities of our entire Mission in that trying clime, through successive years without pause or relaxation, having no Clergyman of his own race at his side, to partake his cares and share his burdens of administration. It is to be hoped that in the selection of Bishops for this and other parts of the Foreign Field, the Church may be guided to the choice of men equally qualified to conduct the work abroad, and to represent it at home. And we believe that the experience of the past has taught that if we would preserve the lives of our Missionary Bishops and thus secure to the work the fruits of their ripened experience, and much more if we would keep the Church here alive to its duty towards the millions afar off who are sitting in darkness, we must adopt the Apostolic method, encouraging them every year, after making the circuit of their Jurisdictions, to return and make report to the churches of the progress of the work of Evangelization.

CHINA AND JAPAN.

The Missionary Bishop to China and Japan has applied to be relieved of a portion or portions of his immense Jurisdiction. The vastness of the populations (comprising at least one third of the human race) among whom this Church has sent him to be the chief Missionary, is an obvious reason for a division of the work. The greater freedom for Missionary effort in Japan now enjoyed, and the consequent increase of our staff of laborers there, and his own intimate acquaintance with the language and manners of the people, acquired in a former residence of twelve years among them, have induced Bishop Williams, with the approval of the Foreign Committee, to transfer his home from China to Japan. This removes him fourteen hundred miles from his nearest Missionary Station in China. The languages of the two countries are very dissimilar; and of the parts of the Flowery Kingdom in which we have established Missions, six hundred miles apart, they are almost as unlike one another, as both are unlike the Japanese tongue. We impose an almost impossible task, while we exact of one man to supervise Missions conducted in three remote quarters, and in as many diverse languages. Your Committee acknowledge therefore the urgency of the need that Bishop Williams be relieved, and do earnestly recommend that he be recognized henceforth—if the General Convention shall consent—as Missionary Bishop to Japan alone. The Board of Missions will, it is hoped, take whatever action may be in its power to bring about the erection of two Missionary Jurisdictions in the Empire of China; the one to comprise Shanghai and the surrounding Provinces, where the

Shanghai dialect is spoken; and the other Wuchang, and the Provinces where the Mandarin dialect is spoken. If it may be at this time, your Committee believe that it is desirable that both of these Jurisdictions be at once supplied with their respective Bishops. But if this cannot be, it is urgently recommended that the Board request the appointment of a Bishop to Shanghai and parts adjacent with provisional Jurisdictions in Wuchang and the Provinces where the Mandarin dialect is spoken. This course is suggested, in order that there may be kept before the mind of the Church, the need of China for further Episcopal oversight; and that the Church may be moved at the earliest possible moment after the present financial crisis shall have passed away, to provide for the support of a second Missionary Bishop in that vast Empire.

Our useful Missions in Greece and in Syria are still proceeding with their quiet, but most beneficent work. The Committee have not been able to re-enforce, thank GOD, they have not been compelled to reduce them.

The condition and needs of the Mission in Haiti have been referred to a Special Committee; it is not therefore necessary for this Committee to do more in reference to the work of the Church in that interesting field, than to invoke the earnest heed of the Board to the facts and recommendations which will be set forth in the Report of the Special Committee.

In view of the favor which the Great Head of the Church has bestowed upon our insufficient efforts in the great out-lying field for which none others have been found to take care, it is hoped that the Board will urge upon the good people of our Communion, that they continue and increase their offerings for this obligatory work, lest they fall under the malediction once pronounced upon Israel, "Ye are cursed with a curse; for ye have robbed me, even this whole nation! Bring ye all the tithes into the storehouse."

Your Committee recommend the adoption of the following resolutions.

1. *Resolved*, That the Board of Missions respectfully represent to the House of Bishops, the importance of the appointment of a Bishop for the vacant Jurisdiction of Cape Palmas and parts adjacent, at their present session.

2. *Resolved*, That the Board of Missions respectfully suggest to the House of Bishops that in the exercise of their Canonical authority they will separate the Jurisdiction of China and Japan into three portions: viz., first, Japan; second, Shanghai and those parts where the Shanghai dialect is spoken; and, third, Wuchang and those parts where the Mandarin dialect is spoken, locating the present Bishop with Jurisdiction in Japan; and that they nominate two Bishops, one for Shanghai and those parts where the Shanghai dialect is spoken, and the other for Wuchang and those parts where the Mandarin dialect is spoken.

3. *Resolved*, That the suggestions of this Committee with respect

to the relations of the Foreign and Domestic Departments be referred to a Special Committee.

All of which is respectfully submitted.

The following Supplementary Report on the Report of the Foreign Committee, was subsequently submitted, and the Resolutions appended thereto adopted.

The Mission in Greece sustains its tried reputation and demands the continued interest and support of the Church. It becomes a matter of increasing importance to carry out the repeated resolutions of the Board to re-enforce it with a view to its perpetuation. Its future promises to be more glorious than its past. In winning young souls to CHRIST it is continually bearing fruit; but in its influence upon the Christianity and social morals of Greece it is indirectly doing even more for CHRIST'S Kingdom.

Resolved, That the Mission in Greece continues to deserve the prayers and support of the Church: and that it is specially desirable that proper persons be found to re-enforce and to augment this important work.

Resolved, That the branch of this Mission lately planted in Palestine is affectionately commended to the prayers and beneficence of Christians.

DEATH OF BISHOP PAYNE.

IN another portion of this No., viz., that which relates to the Report of the Foreign Committee to the Board of Missions, and comments thereupon, mention is made of the death of the late Missionary Bishop to Cape Palmas and parts adjacent.

We give below the Minute adopted by the Board of Missions in relation to this event, and add also the Minute adopted by the Foreign Committee respecting the same.

This sad event was also noted in the proceedings of the House of Bishops and a Minute adopted similar to that of the Board.

BOARD OF MISSIONS,
MONDAY EVENING, *October* 26, 1874.

TRIBUTE TO BISHOP PAYNE.

The Bishop of Pennsylvania announced the sad tidings of the death of Bishop Payne, and after an eloquent tribute to his memory, offered the following Minute, which was unanimously adopted by a rising vote:

The Rt. Rev. John Payne was appointed by the Foreign Committee a Missionary to Africa on August 11, 1836. He arrived in Africa, July 4, 1837. He was consecrated Missionary Bishop July 11, 1851, and re

signed his jurisdiction October 21, 1871. At the time of his resignation the House of Bishops recognized his long, faithful, and arduous services in discharging the trust committed to him by the Church. For thirty-four years he was a standard-bearer in the Missionary work in Africa. In his last report but one, he said: "For myself I fear that little ability remains to aid directly this glorious work. Thirty-three years' connection with one of the most unhealthy portions of the globe has left me the mere wreck of a man. But I claim that in devoting myself to preaching among the Gentiles the unsearchable riches of CHRIST, I was no fool. On the contrary, I did obey literally the command of my LORD. I did follow the very footsteps of Apostles, martyrs, and prophets."

This Board would recognize with gratitude to the Great Head of the Church, the faithful work, which, through His grace, John Payne, as Presbyter and as Bishop, was enabled to do. It would hope that his example may stimulate others to undertake the Mission work in Africa, and encourage us all to sustain it by prayers and sympathy and material aid.

The Board would convey to Mrs. Payne its assurances of sincere condolence with her in the sore trial which it has pleased our Heavenly FATHER to bring upon her, and offers its earnest prayer that she may be strengthened and sustained by the GOD of all comfort and the GOD of the widow.

Eloquent tributes were paid to the memory of Bishop Payne by the Rev. Dr. Hanckel and Mr. Taylor of Virginia, who bore witness to his zeal to the last in the interests of the colored people, and by the Rev. Mr. Ferguson, a colored Missionary of the Board in Africa, who was ordained by Bishop Payne, and who made a most affecting appeal for help for that benighted country.

Extract from the Minutes of the Foreign Committee, October 28, 1874.

Official notice having been given, by the Secretary, of the death, on the 23d inst., at Oak Grove, Westmoreland Co., Virginia, of the Right Rev. J. Payne, D.D., late Bishop to Cape Palmas and parts adjacent, the Rev. Dr. Dyer and the Secretary were appointed a Committee to draft a suitable Minute to be incorporated herewith.

MINUTE.

The severing of long-existing ties pertaining to the close official relations existing between the Committee and the Missionaries abroad, brings sadness nearly akin to the sorrow which is felt when the family circle is invaded by death. The intimacy of personal acquaintance, the sharing with the Missionaries (through constant correspondence) in the joys and sorrows of the Mission life, bring the Missionaries and the Committee into intimate bonds of sympathy and affection.

All this is especially true in respect to Bishop Payne. Through thirty-three years he labored and suffered, ofttimes in great bodily weakness, yielding never, until his powers were exhausted, ofttimes amid the deepest affliction of sickness and death in his own household or in the household of his fellow Missionaries, many of whom fell asleep in his day and lie buried in those most sacred spots of Mt. Vaughan and Cavalla.

To him, as the head of the Mission, all these things came as a great weight of sorrow on his heart, and being made, from time to time, the subject of his correspondence with the Committee, they thus became in a peculiar manner partakers of his sorrows.

So, likewise, in those seasons of joy over successes in the work, over increased interest in the Church in Foreign Missions, over the arrival of additional fellow-laborers in his most trying field—all these as well were alike subjects of rejoicing with the Committee and with the Bishop.

So that now, upon the announcement that this faithful man and godly Bishop has passed away, there is a sense of sorrow in the heart, and a feeling that, in a fuller sense than that which pertains to the Church at large, the Committee are bereaved.

The Committee desire to record this Minute of affectionate regard, and to join in a tribute of praise and thanksgiving to GOD for the grace which led His departed servant to consecrate to Him, in untiring devotion, all the powers of soul and body, and for the measure of success which attended the life-long labors of the departed Bishop since the day he took upon himself the vows of ordination in the Church of GOD, and gave himself to the work of preaching among the heathen the unsearchable riches of CHRIST.

The Committee desire, moreover, that, through the Secretary, assurance be given to Mrs. Payne of their deep sense of the heavy affliction which has fallen upon her, and to express the earnest hope that the sweet promises of the Gospel may sustain her heart, and that the LORD'S arm may be her refuge, and joy in CHRIST a perpetual consolation.

DEPARTURE OF BISHOP HOLLY.

THE Right Rev. J. Theodore Holly, D.D., Bishop of the Protestant Episcopal Church in Haiti, sailed from New York, in the Steamer Caribel, for Port-au-Prince, on Thursday, November 19. Dr. Holly's consecration marks an important era in the history of the Church in the United States, and will, we trust, be productive of the richest benefits to the Church in Haiti. The arrival of the Bishop at his home, should GOD make prosperous his voyage, will give great joy to the Clergy and people of his charge, to whom his elevation to the Episcopate is a source of the highest satisfaction.

Particulars concerning the covenant made between the Protestant Episcopal Church in the United States and that of Haiti are given in another part of this number.

ONE OF THE NEEDS OF PARISHES IN HAITI.

In four of the parishes of the Church in Haiti, viz.: Cape Haitien, Gonaives, Cayes, and Torbeck, there are no suitable vessels for the administration of the Holy Communion. There are, we doubt not, loving friends of the interesting and important work there who will rejoice in the privilege of supplying this need.

Very neat, plated Communion sets can be purchased for twenty dollars each; we make this statement believing that no additional words will be needed to bring such responses as shall delight us and make glad the hearts of Ministers and people in the places above mentioned.

ARRIVAL OF A MISSIONARY TEACHER FROM AFRICA.

Miss Margaretta Scott, whose impaired health made a change necessary, has returned to the United States: she reached New York, November 2, and is now sojourning in Pennsylvania.

RETIREMENT OF A MISSIONARY FROM JAPAN.

The Rev. Charles H. Newman, recently connected with the Mission in Japan, has returned to the United States, and his connection with the Mission has ceased.

PROGRESS IN CHINA.

Sir Rutherford Alcock, late British Minister at Peking, in a recent number of *Macmillan's Magazine*, writes:

"The experience of the past few years has, I think, satisfactorily proved that, notwithstanding this proverbial aversion to change, the Chinese do more or less readily accept an innovation when they come to see in it practical results out of which they can work a benefit to themselves. Take, for instance, the passenger traffic upon the China coast, along the Yang-tze, and even seaward in various directions. It is not so very long ago that a Chinaman, and still more a Chinese woman, would

have hesitated to embark on board of a foreign vessel. Yet now our steamers' decks are crowded with a busy multitude of Chinese—men, women and children—who gladly avail themselves of the increased speed and security which steam communication affords, as compared to their own slow and crazy craft. And not only commonplace passengers are seen to avail themselves of our improved means of locomotion, but officials even of the highest rank, to whom such a proceeding would have brought contempt, and possibly disgrace, in past years, are now known to travel in all directions by means of foreign steamers. In this connection I may mention the China Merchants' Steam Navigation Company, which has been lately started under the most influential patronage, and promises to take an important place among the commercial companies of China. These are telling facts, and similar experiences might be multiplied. The acceptance of carriages, for instance, in Shanghai—whole families, it is said coming all the way from Foo-chow, some eighty miles, to secure the coveted drive in a foreign vehicle.

"The use of sewing-machines in every respectable tailor's shop, of moderator lamps, glass windows, and a host of other smaller articles, are all conclusive evidences of a readiness to adopt European ideas and inventions suitable to their wants. The Chinese may not of themselves originate, or show much quickness in promoting plans to facilitate the advancement of Western civilization; but with newspapers and periodicals now circulating in the Chinese language, and well supported by native readers, the process of conversion and education must go on, and each day will add something to an impetus already given."

ACKNOWLEDGMENTS.

N. B.—With all remittances the name of the Diocese and Parish should be given.

☞ Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, TREASURER, and sent to him, *23 Bible House, New York.*

☞ All Money Orders should be drawn on STATION D, NEW YORK.

☞ Remittances in Bank Notes are not safe.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from October 10, to November 10, 1874.

ALABAMA.		
Mobile—Trinity, Mrs. H. D. Cæsar.	10 00	10 00
CENTRAL NEW YORK.		
Watertown—Grace	6 02	6 02
CENTRAL PENNSYLVANIA.		
Honesdale—Grace	25 86	25 86
DELAWARE.		
Milford—Christ Ch., half for Haiti	2 50	
Wilmington—St. Andrew's, Woman's Miss'y Assoc'n, for Africa	2 50	5 00
KANSAS.		
Cedar Vale—Mission for Haiti	5 00	5 00

LONG ISLAND.

Brooklyn—Ch. Messiah	52 45	
St. Peter's, Zenana Band, for Woman's Union Miss. Society, $135.00; for Mexico, $11.50; Bp. Auer Mem. Ch., Africa, $30	176 50	
Newtown—St. James', for China	26 95	
Queen's—Mission	15 45	271 35

MARYLAND.

Anne Arundel Co.—Severn Par	3 00	
Baltimore—St. Mary's Colored Chapel, for Rev. Mr. Ferguson, Africa	2 00	
Trinity, Woman's Miss'y Ass'n, for scholarship in Bp. Boone Mem. school, Wuchang, China	10 00	
Baltimore & Hereford Cos.—St. John's Par. / Long Green	9 00 / 4 00	
Prince Geo. Co.—Croom	80	28 80

MASSACHUSETTS.

Cambridge—Rev. D. Potter	5 00	
Jamaica Plain—Rev. Abbott Brown	25 00	
Malden—St. Paul's	3 00	
Southborough—St. Mark's	5 00	88 00

MINNESOTA.

Northfield—All Saints	3 15	
Oak Grove	2 50	5 65

MISSISSIPPI.

Port Gibson—J. S. Johnston	1 60	
Vicksburgh—Christ Ch	16 50	18 10

NORTH CAROLINA.

Plymouth—Grace	2 30	2 30

NEW HAMPSHIRE.

Concord—St. Paul's	25 00	25 00

NEW JERSEY.

Bergen Point—Trinity Ch., Woman's Miss'y Ass'n, of which $25 for scholarship in Miss Baldwin's school, Joppa	37 78	
Freehold—L. S. V., for scholarship in Miss Fay's school, Shanghai, China	20 00	
Trenton—St. Michael's, Rev. W. H. Neilson, Jr., for Bp. Stevens scholarship in Bp. Boone Mem. school, Wuchang, China	26 00	83 78

NEW YORK.

New York—Calvary Ch., for Bp. Auer Mem. Ch., Africa	240 00	
Calvary Chapel S. S., for education of children in Haiti	20 00	
Chapel of the Shepherd's Flock, for Bp. Auer Mem. Ch., Africa	5 00	
Grace Ch., for Haiti, of which $250 special for Bp. Holly's robes	777 05	
New Brighton—Boxes 1411 & 1412	5 35	
New Rochelle—Trinity	24 55	1071 95

OHIO.

Painesville—Box 15622	2 75	2 75

PENNSYLVANIA.

Germantown—St. Peter's, a member, Woman's Aux., for "Foreign Missionaries' Fund"	13 54	
St. Peter's, for Bp. Auer Mem. Ch., Africa	25 00	
(Roxboro')—St. Timothy's	50 00	
Philadelphia—Atonement	47 00	
St. Luke's, for Bp. Auer Mem. Ch., Africa	130 00	
Upper Providence—St. Paul's Mem. S. S., $10, for Africa; $7.65 for China.	17 65	283 19

PITTSBURGH.

Pittsburgh—St. Andrew's, for ed. of Ormsby Phillips in Miss Fay's Boys' school, Shanghai, China	50 00	50 00

RHODE ISLAND.

Lonsdale—Christ Church	46 78	
Providence—St. John's, for Bp. Auer Mem. Ch., Africa	117 33	164 11

SOUTH CAROLINA.

Summerville—Ladies' Missionary Ass'n, for Miss Fay, China	10 75	10 75

VIRGINIA.

Alexandria—G. M. S., for China	15 00	
Orange C. H.—St. Thomas'	17 04	
Harrisonburgh—A. Weddell, Jr.	25	
Glendower—Box	1 00	
Scottsville—Mr. P. B. Scott, $5; congregation, $1.90	6 90	
At. Anne's Par.—Christ Ch	10 38	
Petersburgh—Grace, of which from Ladies' quarterly paym't, C. J. Gibson scholarship in Miss Scott's school, Africa, $10; S. S., for scholarship in Miss Fay's school, Shanghai, China, $20	30 00	80 57

WESTERN NEW YORK.

Allen's Hill—W. C	4 00	4 00

WISCONSIN.

Prairie du Chien—Box 6393	7 08	7 08

MISCELLANEOUS.

Hartford—Rent, one-half	18 50	
New York—Interest on Bohlen Fund	274 69	
Interest on Bohlen Fund, for Bp. Boone Mem. school, Wuchang, China	30 00	
One-half collection at opening services Gen'l Convention	123 45	
For Rev. Mr. Newman, Japan	25	
A Churchman, for Africa	2 00	448 89
		2649 15
Amount previously acknowledged		4424 04
		$7078 19

FOREIGN STATIONS.

WESTERN AFRICA.

Cape Palmas District.

Rev. S. D. Ferguson (Liberian).....*Cape Palmas.*
Rev. Samuel W. Seton (Native).....*Hoffman Station.*
Rev. R. H. Gibson (Liberian).....*Graway.*
Rev. Edward Davis.....*Cavalla.*
Rev. L. L. Montgomery (Liberian).....*Cape Palmas.*
Rev M. F. Valentine (Native).....*Cavalla.*
Rev. T. H. Eddy, M.D.....
Charles Leimenstoll.....*Cavalla.*
Gustavus Lehmann..... "
Mrs. E. B. Ware..... "
Miss Margaretta Scott.....
Miss Mary E. Savery.....*Orphan Asylum, Cape Palmas.*
Miss Fanny J. Botts.....
Mrs. S. J. Simpson (Liberian), Teacher.....*Cape Palmas.*
Mrs. Ann Toomey, (")*Orphan Asylum, Cape Palmas.*
Joseph A. Russell (Native) Candidate for Orders, Catechist.....*Tebo.*
Samuel Boyd (Native), Teacher.....*Fishtown.*
Alonzo Potter " " .....*Hoffman Station.*
John Farr " " .....*Half-Graway.*
B. B. Wisner " " .....*Berebe.*
Richard Killen " " .....*Rockbookah.*
O. E. Shannon " " .....*Kabia.*
James Boyd " " .....*Gideyatabo.*
Samuel Bowman " " .....*Cavalla.*
John B. Morris " " .....*Berebe.*
E. W. Appleton " " .....*Cavalla.*

Sinoe District.

J. Neyle, (Liberian) Catechist.....*Sinoe.*

Bassa District.

J. J. Blyden, (Liberian) Candidate for Orders.....*Bassa.*

Monrovia District.

Rev. G. W. Gibson (Liberian).....*Monrovia.*
Rev. A. F. Russell (").....*Clay Ashland.*
Rev. N. T. Doldron (").....*Veytown.*
Rev. J. W. Blackidge (").....*Clay Ashland.*
John T. Thorpe, (") Teacher ....*Crozierville.*
J. W. Tucker, (") Catechist.....*Toto-Koreh.*
Edward Hunte, (") Teacher...*Quay's Town.*

CHINA.

Rev. Robert Nelson, D.D.....*Shanghai.*
Rev. Elliot H. Thomson..... "
Rev. Samuel I. J. Schereschewsky, D.D.....*Peking.*
Rev. Augustus C. Hoehing.....*Hankow.*
Rev. S. R. J. Hoyt.....*Wuchang.*
Rev. W. J. Boone..... "
Rev. Kong Chai Wong.....*Shanghai.*
Rev. Yung Kiung Yen M. A.....*Hankow.*
Rev. Hoong Neok Woo.....*Shanghai.*
Rev. Kia Sung Ting..... "
Rev. Francis H. Stricker.....*Hankow.*
Rev. G. D. B. Miller.....*Shanghai.*
A. C. Bunn, M. D., Missionary Physician.....*Wuchang.*
Mrs. Nelson.....*Shanghai.*
Mrs. Thomson..... "
Miss Lydia M. Fay..... "
Mrs. S. I. J. Schereschewsky.....*Peking.*
Mrs. Hoehing.....*Hankow.*
Mrs. Hoyt.....*Wuchang.*
Mrs. Boone..... "
Mrs. Miller.....*Shanghai.*
Mrs. Bunn.....*Wuchang.*

JAPAN.

Rt. Rev. C. M. WILLIAMSD.D., Miss'y Bp.....*Yedo.*
Rev. A. R. Morris.....*Osaka.*
Rev. J. Hamilton Quinby..... "
Rev. William B. Cooper.....*Yedo.*
Rev. Clement T. Blanchet..... "
Henry Laning, M.D., Missionary Physician.....*Osaka.*
Mrs. Quinby..... "
Miss Ellen G. Eddy..... "

GREECE.

Miss Marion Muir, with twelve Assistant teachers (Greek).....*Athens.*

PALESTINE.

Miss Mary B. Baldwin, with three teachers.....*Joppa.*

HAITI.

The following Clergy of the Church in Haiti are sustained by the Board of Missions :

Rt. Rev. J. THEODORE HOLLY, D.D.....*Port-au-Prince.*
Rev. St. Denis Bauduy..... "
Rev. Julien Alexandre.....*Buteau.*
Rev. Pierre E. Jones.....*Jeremie.*
Rev. Charles E. Benedict.....*Cayes.*
Rev. John Elisee Salomon.....*Anse a Veau.*
Rev. Pierre Louis Benjamin.....*Gonaives.*
Rev. Pierre Talma Delatour.....*Cape Haitien.*
Rev. Louis Duplessis Ledan.....*Torbeck.*
Rev. Charles Jerome Bistoury.....*Port-au-Prince.*
Rev. Alexander Battiste.. .. .. "

Committee for Foreign Missions.

RT. Rev. HORATIO POTTER, D.D., LL.D., *Chairman.*

REV. JOHN COTTON SMITH, D.D., | REV. RICH'D B. DUANE, D.D. | STEWART BROWN, Esq.
REV. H. DYER, D.D. | LEWIS CURTIS, Esq. | LEMUEL COFFIN, Esq.
REV. BENJ. I. HAIGHT, D.D., LL.D. | FREDERICK S. WINSTON, Esq. | JAMES M. BROWN, Esq.

Rev. RICH'D B. DUANE, D.D., *Secretary and General Agent*, 23 Bible House, New York.
Rev. S. D. DENISON, D.D., *Honorary Secretary*, 23 Bible House, New York.
JAMES M. BROWN, Esq., *Treasurer*, 23 Bible House, New York.
STATED MEETINGS—FOURTH WEDNESDAY IN EACH MONTH.

Boxes and Parcels for Foreign Missions.

Boxes and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. Rich'd B. Duane, D.D., Secretary and General Agent, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, *stating contents and value of each package.*

Rates of Postage to our Mission Fields.

GREECE.—Via North German Union direct, Letters, each half ounce or fraction thereof, . 14 cts.
Newspapers, each, ... 9 cts.
JOPPA.—Letters, each half ounce or fraction thereof . . . . . 11 cts.

CHINA AND JAPAN.—Via San Francisco, (every two weeks, beginning Dec. 12th, 1874.)
Letters, each half ounce or fraction thereof . . . . . 10 cts.
Newspapers each, ... 2 cts.
Book Packets, each four ounce or fraction thereof, ... 4 cts.

HAITI.—Steamers (Weekly) Postage 10 cents. Newspapers and Books free through the Mission Rooms.

LIBERIA.—Via Southampton, thence weekly,) Letters, each half ounce or fraction thereof . 16 cts.
Newspapers, each, ... 4 cts.
By sailing vessels (occasionally). 10 cts.

THE FOREGOING RATES APPLY TO ANY POST-OFFICE IN THE UNITED STATES.

N. B.—To make sure of the proper address on letters for Africa, (as Steamers touch only at certain points on the coast), it will be best to attach the proper amount of Stamps and enclose the letter in a separate envelope to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

Missionary Box Association.—Our Missionary Boxes are issued free of cost to destination, singly (by mail) or in larger quantities as required, packed in cartoons of ten each (by Express).

☞ Returns are to be made semi-annually, at Christmas and Easter. Remittances, *accompanied by a list showing number and contents of each box*, to be addressed to JAMES M. BROWN, Esq., Treasurer of the Foreign Committee, Prot. Epis. Church, 23 Bible House, New York, where the books of the Association are kept.

A Christmas Card will be forwarded to each box-holder who sends Christmas offerings, and

An Easter Card will go to each one who sends Easter offerings.

SPIRIT OF MISSIONS.

FREEDMAN'S DEPARTMENT.

DECEMBER, 1874.

*** *All communications for the Executive Committee of the Commission of Home Missions for Colored People should be addressed to the Office,* No. 44 BIBLE HOUSE, ASTOR PLACE, N. Y., *to the* REV. CHAS. H. HALL, D.D., *Chairman, the* REV. C. C. TIFFANY *Corresponding Secretary, or the* REV. WELLINGTON E. WEBB, *Office Secretary. Remittances to be made to* LLOYD W. WELLS, Esq., *Treasurer, 119 2d Avenue, N. Y., or to* REV. MR. WEBB. *Postal Money Orders to be drawn on* STATION D, NEW YORK.

The Freedmen of the South, for good or for ill, they are our fellow-citizens. We have too much at stake to allow them to go back to heathenism. Our love for our Southern kinsmen, our pity for the poor, our hopes for our Country, and our fealty to Christ, urge us to give to them the Gospel. It may be that through those whom our fathers sold into bondage, Africa is to be redeemed, and Ethiopia to stretch out her hands unto God.—BISHOP WHIPPLE.

THE late meeting of the Board of Missions held in this city during the session of the General Convention, was in every way worthy of consideration. The increase of the number of Bishops for new fields in the States and territories of the Republic, the appointment of a Bishop to China, the consecration of a colored man for the Church of Haiti, and the interesting details of the active work done by the effective Missionaries among the Indians are all signs of energetic and advancing life in those departments. How is it with the other branch of CHRIST'S work—namely our own! Without alluding to any specific statements and propositions made at the late meeting of the Board, we deduce from them, one fact—which we consider of paramount importance to the Commission for the Home Missions to Colored People—namely, that it is seen to be the duty of this Committee to exhort the Church, *in louder and stronger terms than ever,* to awake to its duty in what we claim peculiarly to be the most pressing of all the calls upon the Missionary zeal of the American Church—the evangelization and conserving of this great element in our very homes, and, by strenuous efforts at making them humble and intelligent Christians, to prove them to be capable of becoming useful and valuable citizens. Four

or five millions of people in whose fate we are all alike interested for good or evil—people who have already received in divers ways that much of knowledge of CHRIST and the immortality brought to light in the Gospel, which leaves them without excuse, certainly call to us all, with more than Macedonian urgency, to come to their help. The careful reader of the history of this Commission will see that instead of the meager results, which a few doubters have indicated, there has been done a noble work in proportion to the means which have been contributed. Increase the means and we can easily yield to the pressure on us to send more Missionaries to the Colored People. We need only *money* to manifest the one trial proof of our faith, that this is a field singularly "white to the harvest." The report of the past year is in the hands of the Clergy. We appeal to its statements with confidence, and call for increased contributions to render our coming year memorable for greater results than ever. May the charities of this Church flow freely to the noble Missionaries of the Domestic Board. May there be no lack in the aid to the Red men—and the Chinamen! Shall there be stint in that one field—where to bless the colored man and to exalt his moral and religious standard, will be to bless our common weal? We hope for an instinctive and unanimous negative to this question.

WASHINGTON, D. C.

REV. ALEXANDER CRUMMELL.

Annual Report to the 1st of September:

Baptisms, adults, 5; infant, 16; total, 21. Marriages, 8. Burials, 6. Holy Communions, 17. Confirmed, 9. Communicants, 80. Divine Service has been held (save during the summer vacation), every Sunday in the year, both morning and evening; also, on the great Festivals; on Ash Wednesday and Good Friday; on Wednesdays and Fridays, in Lent; and on every Wednesday evening through the year.

Three Sunday-schools have been carried on, during the year, the third only the last six months; St. Mary's, 45 children, 6 teachers; St. Peter's, 80 children, 6 teachers; Mission (12th Street), 30 children, 6 teachers; total, 155 children, 18 teachers. St. Mary's chapel and lot is estimated at the value of $3,000; and St. Peter's School-room at $300.

Communion alms $26; *ordinary* collections $275; *special* contributions, for the enlargement of St. Mary's chapel $290; for the purchase of St. Peter's school-room $70; for purchase of site for new church $225; for Diocesan, charitable and Missionary purposes $15.30; total $901.30.

The parish school, now under the care of Mr. Alexander C. Carter, candidate for Orders, numbers forty scholars. The school is opened with a brief Service from the Prayer Book. Bible instruction and catechising are a portion of the daily teaching. Most of the children are young,

and limited, as yet, to the lower branches of education ; a few are being trained in superior studies, such as history, algebra, etc.

During the year, owing to the large attendance of worshippers, we have been obliged to enlarge our chapel ; and have thus doubled the number of our sittings.

The following facts will serve to show that this church is in a healthy and growing state : (1) The large attendance at Divine Service, necessitating the enlargement of St. Mary's. (2) The zeal of the members young and old in carrying on the three Sunday-schools. (3) The liberal contributions of a poor congregation to parish purposes. (4) The care of parents, in sending their children to weekly catechisings. (5) The large attendance at Holy Communion, averaging from forty-five to fifty-five.

We are under very great obligations to the Rev. Rectors of the Washington Churches for assistance in all our endeavors. Steps are being taken for building a large brick church in a central portion.

REPORT OF THE CANFIELD SCHOOL, MEMPHIS, TENN.

J. B. MC CONNELL.

My school which closed in June, I am happy to say, was better than in the previous year, although for the first three months the attendance was variable.

But after Christmas there was a marked increase numbering eighty. But although the public schools are in operation, I have had to refuse pupils every month. In their progress in the branches of an ordinary English education, I consider that they are not behind white pupils under similar circumstances.

I closed school during the last week in June, after a careful examination.

It was certainly pleasing to note the interest manifested by parents and friends at the examination. Their progress is gratifying and commendable. The Sunday-school is punctually attended numbering forty. To the Bible and Prayer Book, I have given especial attention. They have been frequently catechised by the Rev. Dr. G. White. He expressed himself as pleased to hear the ready and prompt answers.

Until very recently no effort has ever been made to introduce the Services of our Church among the colored people. In April last the Rev. Dr. G. White and myself determined to take the matter in hand, and accordingly a meeting of the colored people was called at which it was resolved to organize a Church. A hall was hired in which the Services of the Church have been held every Sunday. Several persons have been baptized and confirmed.

The congregation has been composed mostly of the better class. Some of our most influential colored citizens take a great interest in the enterprise and have pledged themselves to sustain it.

We think our prospects are very flattering, but we want a building. We pray that God may pour out His spirit upon us and His work, and that this enterprise may prosper in our hands, and enable us to obtain means to erect a structure. And thus you see we are steadily going on.

FAYETTEVILLE N. C., ST. JOSEPH'S CHURCH.

REV. P. T. ROGERS.

I WILL endeavor to give you some idea of what is being done here in St. Joseph's Church. We have a fine congregation considering the time that it has been organized as a church. Our beloved Bishop visited us on March 10, and confirmed eight persons, three of whom I baptized on Sunday, the 8th. The Rev. Richard Mason, of Virginia, visited our school during the day and was present in the evening, and took part in the Services; read the Service through the Creed—after which, the Rev. Mr. Huske of St. John's Church read the concluding prayers. The Bishop preached one of those fortunate sermons of his, from 1 Peter ii. 9. "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." He showed what a wonderful compound man is—capable of high and noble thought, and holy aspirations, and also that in the same man dwell low, wicked, and debasing motives. After which, he alluded to him as brought under the influence of the Gospel. It has been said, all that was necessary to become an Episcopalian, is to say the LORD'S prayer, the Ten Commandments, and the Creed.

The Bishop said, that it was very necessary for man to know these three things, combined with deep repentance, and strong faith in our LORD JESUS CHRIST. Then the HOLY SPIRIT would assist us in striving to be a chosen generation and teach what it was to be a royal Priesthood, to offer the sacrifice of prayer and praise. The sermon was listened to with deep attention. The church was well filled, as it was the first time that he visited the church, to perform the rite of Confirmation. We have a Sunday-school connected with our church which I think is growing in interest as well as numbers. Average attendance about twenty-five; I find it hard to get persons to act as teachers. I have one young gentleman and lady at present to depend upon, but I hope the good LORD will send help in the field. We had an Easter festival in the afternoon for the Sunday-school children. The term "Festival" here on a Sunday created quite a curiosity among some of our people as it was a new thing. As the day was very fine, clear and warm, the church was well filled to see what was going to be done. I had promised some of the children to give their class a new name, that is the "Infant class," numbering about fifteen or sixteen, aged from five years to ten years. After catechising them, we entered upon the duties of the day—singing our Easter carols, and the children reciting Scripture texts on the Resurrection. There were ten engaged in speaking and singing, and only one I think whose father and mother were Communicants in our Church. I think the prospect is encouraging.

The Rev. Mr. Huske of St. John's Church being present, made some very appropriate remarks to the children and all present.

Although our Easter offerings were not money, yet I believe from the happy faces and bright eyes, their little hearts were in all they did and said, and if we are spared to see another Easter, I think we will give a little money too.

We closed the Services of the day by singing the 69th hymn, "CHRIST the LORD is risen to-day."

SPIRIT OF MISSIONS.

WOMAN'S WORK.

Communications relating to this Department should be addressed,
MISS MARY A. EMERY, *Secretary Woman's Auxiliary,*
21 *Bible House, New York City.*

SECOND ANNUAL REPORT OF THE WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

THE second Report of the Woman's Auxiliary marks in reality its third Anniversary, since plans for its organization were adopted at the Meeting of the last General Convention, though they can hardly be said to have taken practical shape before January, 1872, or to have been fully matured until some months later.

The first Report, as presented a year ago, opened with the suggestions of the Committee appointed to report on the subject of Woman's Work, in Baltimore, in 1871; and then, after stating the difficulties that arose in the way of carrying out these suggestions, went on to describe the first efforts at organization, and to sketch the growth of the Society, as it slowly, but by sure degrees, drew together and united into one the various individual and associated efforts of the women of the Church, already existing in behalf of our general Mission work both at home and abroad.

THE YEAR'S PROGRESS.

The review of the past twelvemonth carries on the story in the same line of thought and action, with like, though still more cheering results; differing only in this, that another year's experience has proved that which was at first only a theory, and then hardly more than an experiment, to have become a practical reality, rapidly taking such shape, and steadily gaining such strength and stability as must ensure a future of usefulness, and a recognized and permanent position as an important aid in furthering the work of the different Departments of the Board of Missions.

FORM OF ORGANIZATION.

The early idea of singleness of purpose united with wide liberty of method, has been carefully borne in mind and conscientiously followed in every step forward; and though seeming to involve more complication than might be thought desirable, the machinery has never failed to work smoothly, and the many advantages of the system have become more

and more apparent as time progresses. Parochial organizations, some for local and others for more extended work, becoming parts of city, county or diocesan Associations, for some specific line of service; and these larger bodies keeping in close communication with the headquarters of Missionary interest and intelligence, through personal and written correspondence with the Lady Secretary at the Mission Rooms, form a combination of wheels within wheels, difficult at first sight to comprehend, but simple in their action and most effective in their results. This combination has been rendered less complex by the added official relations existing between the Lady Secretary and two of the most important of these large Societies. As Corresponding Secretary of the Ladies' Domestic Missionary Relief Association, and also of the Niobrara League of New York, she is enabled to oversee, to aid by suggestion, and in many ways to direct and systematize, the efforts that might run counter to the efforts of other Societies, were they not thus in some degree guided by a mind familiar with all branches of the work, and the various needs of the Mission stations in every part of the field.

THE BLESSING OF PEACE.

The crystallization of many Societies about one common centre, and afterward the infusion into them of a fresh and increasingly active interest in the Missionary idea, has required, as may be well imagined, no little patience, forbearance, and consideration for the opinions and preferences of others, on the part of all the different members, and especially on the part of the various officers of the several Societies, through whose generous and untiring efforts the work has been accomplished. An almost unstinted measure of praise is due to those who have thus cheerfully laid aside their individual tastes and independent methods, and have labored so faithfully to bring about harmony of action, for the greater good of the whole Body, the Church, and for the more speedy hastening on of the coming of CHRIST'S Kingdom.

The Secretary can make no statement in this Report which calls for greater gratitude to the Giver of all good gifts, than the fact that during a year's correspondence with nearly five hundred parishes, though it has often become her duty to suggest changes or to advocate plans difficult to be put into practice, in no single instance has she met with anything but the truest Christian courtesy and the most cordial and prompt endeavor to carry out the suggestions made. The bond of a common prayer and a common interest seems in no ordinary degree to have united in loving sympathy those who have sought to work together for their MASTER'S glory; and the uninterrupted harmony in which their several duties toward each other have been performed, promises more for the future welfare of their work than could any merely practical results it would be possible to offer.

SOCIETIES COMPOSING THE WOMAN'S AUXILIARY.

At the end of this Report will be found a list of the different organizations that now make up the Woman's Auxiliary to the Board of Missions.* Each parish there represented contains its little band of workers, joined together with more or less formality, and engaged from time to time, and in various ways, in Missionary service. They are arranged, for the sake of convenience, in certain groups; but a careful examination will show that a name often finds a place in two Societies, as, for instance, in the Long Island and the Relief Associations, or in the Relief Association and the Dakota or Niobrara Leagues. And it is but fair to state, moreover, that the large majority of these parish Societies are not only Branches of one or more of the eight large organizations, but are at the same time, as well as those enumerated in the last list, in personal and independent correspondence with the Missionary headquarters, and are engaged in aiding other Departments of the Missionary work than might at first sight be supposed. Thus in the Woman's Missionary Association of Christ Church, Rye, N. Y., quarterly pledges are made, which are given alternately to some portion of the Foreign and the Domestic field; from that of St. Luke's, Rochester, and St. Peter's, Auburn, N. Y., the quarter's contribution comes in turn to the Foreign and Domestic Departments and to the Indian Commission and that for Home Missions to Colored People; and in that of the Church of the Holy Trinity, West Chester, Pa., a monthly offering of fifty dollars is made for Africa, for China, for the Indians, for the Freedmen, or for some Mission work nearer home, as the case may be.

REPORTS OF THESE SOCIETIES.

To give in detail a recital of the work of all these various organizations would require an amount of time and space quite out of proportion to the real *money* value of what has been accomplished by them; and as they lay no claim to any marvellous results, they can have no desire to draw attention to the minutiæ of their efforts. Each Society being free to follow out its own methods, and having in view its own peculiar circumstances and surroundings, makes annually its own statement of means and ends, for the gratification and instruction of those who are especially associated with it. In order that these statements may encourage and stimulate other Societies, the most important of them are reprinted month by month in the Department of THE SPIRIT OF MISSIONS entitled WOMAN'S WORK, such a Department having been ordered by the Board to be devoted to communications of this nature. It seems proper, however, to give, in brief, some idea of the aim and purpose of the more prominent Associations, and a short summary of what they have done during the year just ending.

* This list is not reprinted in THE SPIRIT OF MISSIONS for want of sufficient space; but copies of the Report, with the Appendix, can be had by all who desire them, on application to the Secretary.

CORRESPONDENCE WITH THE MISSION FIELD.

The Secretary has taken great pleasure in her correspondence during the year with the band of workers actually doing service in the Mission field. Many of their letters have been used as valued contributions to our Missionary publications, and all of them have been most helpful in adding to the interest of different Missionary gatherings, and in aiding the labors of the members of the various Societies by their suggestions regarding the service to be done at home. In consequence of this frequent personal intercourse, a more intimate friendship has grown up between the Missionaries and their helpers, and this friendship, leading to a better acquaintance with the needs of the several portions of the Mission field, has manifested itself by constant and loving efforts to supply those needs. All through the year, contributions of clothing, books and money, find their way from widely scattered sources, to the teachers who are spending time and talents and strength in work among the Colored people and the Indians. Gifts of the same kind also cheer the heart of many a Foreign Missionary, and either aid him in his preparations for a sojourn in a strange and distant land, or come to him as dear reminders of the home forsaken years ago for CHRIST'S Sake and the Gospel's.

In this connection, mention should be made of the handiwork of the young Athenian girls, three years in succession sent from the schools in Greece to be sold for the benefit of the newer Missions of the Church among our own native Indians. Under the patient supervision of Mrs. Hill, whose honored name stands first in the roll of those whose lives are given with their labors and their alms, and of Miss Muir, her faithful successor in the Mission schools, many beautiful specimens of needle-work were prepared and forwarded to America for sale. The last year's box, disposed of through the kind interest of the members of the Woman's Missionary Association of the Diocese of Long Island, brought the sum of $200, for the new Training School for Boys which has been established at the Yankton Agency.

CONTRIBUTIONS TO THE FOREIGN WORK.

In addition to any contribution in the way of boxes, the Foreign work of the Board of Missions has been aided by parish Societies in connection with the Woman's Auxiliary with offerings in money amounting to $1,758. This sum is larger by $250 than the amount reported last October as the offering for nearly two years, and it is hoped it may be increased still more during the coming year, as the efforts for other Departments of the Board are now sufficiently well systematized to allow—not of any slackening in their behalf, but of a more earnest, painstaking reaching out in active sympathy to the lands that are very far away.

THE LADIES' DOMESTIC MISSIONARY RELIEF ASSOCIATION.

The Ladies' Domestic Missionary Relief Association has numbered, during the six years of its existence, one hundred and sixty working

Branches, one hundred of which have done good service during the past year. This Association is really the *Domestic Branch* of the Woman's Auxiliary, inasmuch as almost no offerings at all, in money, come to the Domestic Department of the Board of Missions from organized Societies among the women of the Church; while, at the same time, the Missionaries upon the Domestic list are so comforted and sustained in their work by the large and often very valuable assistance rendered them by the additional gifts of the Relief Association, that many a time the words are repeated in the message of thanks for some generous supply of household goods—"I doubt if I should have been able to remain in my present field until now, had it not been for the timely aid afforded me by your Society." The Report for the year shows a record of over two hundred boxes sent out in every direction all through our own country, valued at hardly less than the sum of $30,000; but no Report can rightly estimate the joy and gratitude, the relief from the crushing burden of care and the wearing cross of anxiety, which those boxes have brought into two hundred Missionary homes; nor the true Christian charity awakened in thousands of hearts by the effort made to prepare them, and the self-sacrifice needed to send them finally on their way.

WORK FOR INDIAN MISSIONS.

The work in aid of our Indian Missions, while in amount it falls somewhat below the contributions thus made to the Domestic field, in one sense far exceeds that in aid of all the other Departments of the Board, since a large proportion of the offerings made in this direction, is paid at once into the treasury of the Commission, and the balance, even if it takes the form of "specials," proves no less a positive help in the end, since it saves expenditures that must else be met by a serious drain upon the funds received in other ways.

In round numbers, the Indians' Hope of Philadelphia reports for the year the sum of $4,700; the Dakota League of Massachusetts, reports $3,700; the Niobrara League of New York, $4,300; the Indian Aid Association of Baltimore, $1,000; the Indian Aid Society of Providence, $725; the Ladies' Parish Aid Society of Grace Church, Providence, $500; and the Indian Aid Association of Fairfield County, Connecticut, $850—making an aggregate, with sums contributed from time to time by Societies not connected with either of the above organizations, of not less than $16,000, given directly to the disposal of the Indian Commission. In addition to these offerings, especial mention should be made of the $1,850 raised by the Niobrara League, to defray the expense of a new edition of the Prayer Book to be published in the Dakota tongue, and of a printing press for the Mission at Yankton Agency; and also of the noble contribution of house-linen, clothing, etc., for the complete furnishing of St. Paul's School, Yankton Agency, by the Dakota League, the cost of ma-

terial amounting to the generous sum of $2,175. Many valuable boxes have also been provided both by the other large Associations mentioned above, and by parish Societies not united with them; so that the gifts of this nature add very greatly to the more direct assistance rendered to the work through the regularly appointed channels of the Board.

Should criticism be provoked by the statement last made, regarding the assistance thus given to one particular Department over and above the rest, it seems necessary only to refer to the Report of the Committee on Woman's Work (*Proceedings of* 1871, *p.* 15) and quote, as an answer to the criticism, the words there used in the suggestions offered—"The Central Committee to have power to undertake any special work, *such as that, e. g., among the Indians.*" And lest any should fear that this special field is becoming too widely known and too extensively aided, we would call attention to the following extract from a private letter, written within the last month from one of our most noted summer resorts:

"A strange thing has struck me, that, out of twenty-five Church people from New York and Boston who have been here in the course of the season, *not one* had heard of the Woman's Auxiliary to the Board of Missions, or *knew anything of the work of the Church among the Indians.*"

CONCLUSION.

In concluding this Report, which is meant more to suggest what may be, than to state what has been, we have only to add, that the aim and purpose of the Woman's Auxiliary have no limit save the limit of the need of Missionary work, and the dawn of that Day when time and opportunity for work will be over; its plans are set in no unchanging groove, but may be altered, or even laid aside forever, as new openings may arise, or present necessities and claims may pass away; for its methods, past, present and future, we desire to try them by but one test, and to order them by but one rule, given long ago by the great Apostle, himself a leader in the Missionary service:

"*Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.*"

In behalf of the Secretaries of the several Departments of the Board,

MARY A. EMERY,

Secretary of the Woman's Auxiliary.

21 Bible House, New York, *October* 1, 1874.

REPORT OF THE SPECIAL COMMITTEE ON THE SECOND ANNUAL REPORT OF THE WOMAN'S AUXILIARY.

(*Presented and read by the Rt. Rev. the Bishop of Central New York.*)

It becomes us to be reminded that Woman's Work in the Kingdom of Christ is not now a new product. What is needed for it in the Church is not so much a process of creation as of discovery and of use. The living materials of a glorious structure have not to be brought into being, but rather, existing everywhere, to be brought together, invigorated, ordered into vital and conscious relations with each other, and, if the term does not imply a too formal and fixed method, organized.

Among the crude exaggerations into which our public speakers and writers are apt to run, for popular effect, when they attempt, as they do so often, to spur the zeal of Church people by contrasting our own condition with that of the Roman Catholic obedience, is a prevalent assumption that in respect to that grand movement of Christian Charity—Woman's Work—we are the laggard pupils—*they* the advanced preceptors; we the feeble imitators, half-awake, stumbling and stammering—they the original leaders and strong masters, wise in every appointment, unerring in every plan, and as secure as they are confident in their claim to superior consecration. The concession, like most others of the same sort, is superfluous and superficial.

Trace out the manifold services to Christ and His Church rendered every year by women in the parishes of Protestant Christendom, and by any fair standard of measurement, the labor of pious charity wrought by nuns and sisters in all Europe, from the tenth century to the seventeenth, is no more to be compared with it than the social influences of the monasteries, abbeys, and feudal castles of the same period can be compared with the free education, the republican commerce, and the sanitary science of the age in which we live. What the benevolence and the energy of Christian womanhood among us have lacked in the comparison has been neither activity nor purity, but Churchly order.

Thanks to God, and thanks under Him, to the "Woman's Auxiliary to the Board of Missions," the systematizing hand has come, and the lack has begun to be supplied. If there was any question before whether the time was fully ripe, every doubt must have been dispelled by the Report laid before the present meeting of the Board, dated the first day of this month. Three facts of weighty import, long foreseen and pondered by a few prophetic minds, are here established: First, that a vast latent power, for the furtherance of the Gospel of the Kingdom, has been lying undeveloped in the hearts, the intellect, and the practical will of thousands upon thousands of baptized disciples of the Saviour in this land, whose only disqualification was that they were not men, and whose lives

were a conscious and pathetic failure, self-occupied and unhealthy, only because no line of feminine and yet positive action for their LORD, beyond certain restraining limits, was set open before them : Second, that everywhere, in city and country, there are calls for kinds of Missionary and charitable service which can be supplied by women far better than by men, and, in some cases, by women only : Third, that to bring this demand and this supply together there was wanted an intermediate agency, vigilant, sagacious, careful and Catholic, and having the confidence of the whole Church ; by which precise terms, your Committee submits, this "Woman's Auxiliary" is accurately described.

In evidence of these propositions, notice the statements of the Report itself. Witness the eight closely printed columns of names of affiliated and recognized tributaries, which are really branches of one river of benefaction, spreading through thirty-one Dioceses. Witness the rapidly rising amount contributed to Foreign Missions. Witness the one hundred and sixty working associations of the Ladies' Domestic Missionary Relief Association, banded together in a sisterhood of mercy for the impoverished families of the pioneers of the Cross, East and West, as noiseless, but as prompt in its movements, as the sworn Italian "Brethren of the Misericordia," together with the simple and most touching acknowledgments of their help reserved in the files of the Secretary ; not less than thirty thousand dollars in value, it is estimated, having gone to the several Missionary Jurisdictions from these hidden sources, where the left hand of the Church scarcely knew what the right hand did. Witness the sixteen thousand dollars flowing directly in money through similar channels into the Treasury of the Indian Commission, besides generous special gifts for the Indian Prayer Book and schools. Witness the remarkable and swift expansion, in Massachusetts, of a little Dakota League, nestled for several previous years in a single Parish, into a Diocesan group of forty-eight parochial members with delegates from them all. Witness, sixthly, the honorable roll of female Missionaries teaching the Gospel message to heathen mothers and heathen children, from Yankton to Florida, and from Cavalla to Japan, a roll that is lengthening and is to be lengthened by the inspiring influence which this "Auxiliary" both concentrates and sends abroad. Witness, seventhly, the transmission of the LORD'S precious gifts from the girls of Greece—once the seat of the most brilliant civilization of idolatry —to the young barbarians of the western woods just lifting their eyes to the Daybreak, in the Sunday-schools and churches of Niobrara. Witness, finally, a year's correspondence of the untiring Secretary with nearly five hundred Parishes, made peculiarly trying by the tentative and unsettled character of many of the measures in hand, often "suggesting plans difficult to be put in practise," often involving matters at once delicate and without precedent, yet "in no single instance" showing anything on either side but true Christian courtesy and cordial co-operation.

Remember, then, that almost all of this has been brought to pass by an unobtrusive, unendowed, unheralded force, having little else but one woman's brain and hand for its instruments, and most of it in less than three years' time. Are we not justified in our conviction that the undertaking was inspired by the breath of the Spirit of the LORD; that Providence has guided as Grace ordained it, and that these daughters of the Faith arose in answer to their high call from Heaven not an hour too soon?

It was just at the season when this Auxiliary was taking shape that the late Bishop of Winchester, alive then with all his ardent and living energy, wrote and sent across the Atlantic these words: "I conclude that no branch of the Church is perfectly fulfilling the Apostolic precept and example which is not making provision for the due employment of Woman's Work."

The Auxiliary may evidently be regarded in two principal characters: First, as a direct servant and helper of the distinctive Missionary operations of the Board; and Second, as a Bureau and medium of intelligence as to the various forms of Christian benevolence in which women of the Church may be moved to engage. Such intelligence naturally rouses and quickens action. We are put upon endeavors to bless our kind by seeing it done.

Your Committee take leave, therefore, to propose the inquiry whether it would not be advantageous to the general purposes of this organization if it should gather and publish, incidentally at least, and without losing sight of its special aim, information as to *all the various forms* of associated Woman's Work which are now springing so nobly into life and putting upon our whole cause an unprecedented attraction. We are all familiar with the law of reciprocal benefit which plays through the diverse departments of that broad and deep thing, Universal Christian Charity. When you clothe the naked savages in Africa you bless Mr. Hinman's Santee catechumens. When you build a hospital in a city you better the prospects of a struggling congregation of lumbermen on the frontier. Every stitch set in the garments that are to clothe the children of a half-starved Missionary in Texas renders more promising the forlorn hope of a solitary station behind Cape Palmas. Merely to know of Mrs. Welsh's Bible class at Frankford sends a strength to Miss Baldwin, with her little flock of pupils on the shore of the Mediterranean at Joppa. If on the edge of a pine-barren, not far from Lake Ontario, ten miles from any parish-sanctuary, the wife of a paper manufacturer inaugurates a Sunday-school for the vagabonds out of the wilderness and the offspring of the operatives, transforms the whole moral face of the region, and transfuses filthy and ragged humanity with the light of love, turns the hearts of parents to children and of children to parents, sends for a Minister to come and baptize infants and for her Bishop to come and confirm

believers, and presently builds a chapel, is it not probable that the story of *such* an anointing of the MASTER'S Feet will move other Marys in other Simons' houses?

And this is because of the inward unity, which in making every true work for the Son of Man a part of one Eternal whole, makes it also a part of every other part, interlinking each with each—the realized diversity of operations by the same spirit—the different ministrations under the same LORD. In this view, the more comprehensive the range of women's enterprises of which your Secretary takes note, and records the progress, so much the more ample is the field where you may hope to start a harvest, and so much brighter the likelihood that souls will somewhere be saved.

At this moment a proximate classification of these diversified but parallel lines of service may easily be made, including, First, direct Missionary labor on some Missionary field, whether Foreign, Domestic, Diocesan or Parochial; Second, teaching and catechizing in Mission or Parish schools; Third, visiting and Bible-reading from house to house in cities; Fourth, sewing or other handiwork for the relief of the families of Missionaries, or poor people in their charge; Fifth, the collecting of money for Missionary objects; Sixth, hospital-nursing; Seventh, the training of nurses for service in private families, scenes of accident, or epidemic disease, or other special occasions. In connection with this last specification we may be allowed to refer to a paper of signal interest and value, presented at a recent meeting, in Boston, of the American Social Science Convention, by an able physician, exhibiting the remarkable facts pertaining to the subject of nurse-training both in Great Britain and in the United States. Why should not our Church win to herself the cordial sympathy of all classes and conditions of suffering humanity by throwing forward her strong and wise workers into just such a measure of humane amelioration as that, laying the honors she so gains in the hearts of the people at the feet of CHRIST? Do we not see here one of those noble opportunities where the confused instincts of earnest but secular reformers, striving to push woman into a larger life, by pushing her out of the better life for which GOD has designed her, may find their true interpretation and their correction? Once more in history may it not be true that the blind aspirations of natural philanthropy are to be set in order, enlightened and consecrated within the family of Faith?

Whether it is now best to recommend a more formal and elaborate arrangement of this Woman's Auxiliary than it has hitherto had is a separate question. Many a fresh, youthful, vigorous and growing life, remember, has been crippled and deformed by the well-meant blunder of putting upon it a cumbrous and complicated system of government. Better let GOD govern it, with as little intermeddling of machinery as

possible while He is governing it to such wonderful ends. So far the whole manifold working of this Auxiliary has been grasped and directed by one mind, seeking continual guidance of the HOLY GHOST. It is easy to multiply offices, but not so easy to fill them as they ought to be filled. It is easy to put women, or men, into the offices, but once in, it is not always so easy to get them out. We see a great deal of constitution-making and constitution-mending; of legislation and the framing and patching of rules. Would that we might see more of the opening of the windows of Heaven; a swifter running of willing feet, and a braver and harder working of faithful hands! What we are concerned for here is not so much a polity as vitality; not a manufacture but a growth. "GOD giveth it a body as it hath pleased Him."

Your Committee can see no reason for any departure from the large and elastic principle so well indicated in the language of the Secretary's Report: "The early idea of singleness of purpose, united with wide liberty of method, has been carefully borne in mind and conscientiously followed in every step forward."

One provision, however, should be made, and made immediately. The growth of this entire measure, which we have so gratefully welcomed, has already carried it far beyond the powers of any one official, even the most zealous or unwearied. No mortal life, however holy the burden it bears, is pledged to last an hour. A heavier calamity to this cause cannot well be conceived than the breaking down of the strength of the Secretary. It will be our sin if we invite it by neglecting to furnish her with relief in season; and that relief will be most efficiently supplied by the appointment of an assistant who shall share her toil and be gradually educated to a complete acquaintance with the spirit and methods of the work itself.

Your Committee conclude their Report with three proposed Resolutions, only urging besides upon the whole Church the continual exercise of their great privilege of prayer, entreating the Father of Mercies that daily there may be found in the Church more and more of those who, like the holy women of old, minister to the LORD JESUS.

Resolved, 1, That the wise management of the Woman's Auxiliary to the Board of Missions during the three years of its existence, as shown in its Report and the manifest blessing of GOD upon its doings, entitle it to the increased confidence of the whole Church.

Resolved, 2, That it be recommended to the Secretary, together with the Secretaries of the several Committees and Commissions of the Board, to consider how far it is expedient to communicate to the Christian women of all our Dioceses, either in a department of THE SPIRIT OF MISSIONS, or in some other form of publication, intelligence in detail as to the various forms of Christian activity among their own sex throughout the Church at large.

Resolved, 3, That an Assistant to the Secretary, appointed by herself, should be immediately employed, and that the Secretaries of the several Committees and Commissions be a Special Committee, with power to fix the method and amount of her support.

H. B. WHIPPLE, *Bishop of Minnesota*,
F. D. HUNTINGTON, *Bishop of Central New York*,
WILLIAM RUDDER,
LLOYD W. WELLS,
Special Committee.

NEW YORK, *October* 23, 1874.

FIRST GENERAL MEETING OF THE WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

THE first General Meeting of the Woman's Auxiliary to the Board of Missions was held on the afternoon of October 14, 1874, in response to the following call.

A Special Meeting *for conference*, of the Officers and Delegates of the various Societies connected with the WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS, will be held in the Sunday-school room, adjoining Calvary Church, Twenty-first Street and Fourth Avenue, on Wednesday afternoon, October 14, at 2 o'clock. Your presence is particularly requested.

MARY A. EMERY,
Secretary.

21 BIBLE HOUSE, NEW YORK,
October 9, 1874.

The call for this meeting originated with the Indians' Hope of Philadelphia, at the September meeting, when a committee of two was appointed to communicate with the Secretary of the Woman's Auxiliary, and ask for a conference of ladies interested in Indian work, to take place some time during the Annual Meeting of the Board of Missions. The request met with a hearty response from the Secretary, but it was suggested that the call should not be limited to those interested in *Indian* work, but should include all engaged in aiding the four departments of Missionary labor. Notices were sent to the eight large organizations connected with the Woman's Auxiliary and to the Parish Societies, in New York and adjacent cities. Pursuant to this call sixty-six ladies met at the appointed time and place.

Mrs. Rumney of Germantown, Pa., called the meeting to order, and nominated Miss Mary A. Emery, Secretary of the Woman's Auxiliary, Chairman, and Mrs. A. H. Hoyt, Corresponding Secretary of the Dakota League, Secretary. The nominations were accepted, and Miss Emery taking the chair, stated the object of the meeting, and presented the following order of business.

ORDER OF BUSINESS.

1. Prayers.
2. Roll Call.
3. Reports from Societies.
4. Comparison of Plans.
5. Offering of Resolutions.
6. Appointment of Committees.
7. Prayers.

N. B.—No Resolutions offered shall interfere with the rules and the liberty of any individual Society, but shall be understood to be *suggestive* and not *binding* in their character.

After prayers, the roll was called from the appendix to the Second Annual Report of the Woman's Auxiliary, and the following large Societies were found to be represented: The Ladies' Domestic Missionary Relief Association, the Dakota League of Massachusetts, the Indians' Hope of Philadelphia, the Niobrara League of New York, the Indian Aid Associations of Baltimore, and Fairfield County, Connecticut, and the Woman's Missionary Association of the Diocese of Long Island.

Reports of Societies were then called for. Miss Sandford made a statement of the work of the Ladies' Domestic Relief Association; Mrs. Hoyt, of the Dakota League of Massachusetts; Mrs. Rumney, of the Indians' Hope of Philadelphia; Miss Beach, of the Niobrara League of New York; Miss Leakin, of the Indian Aid Association of Baltimore, and Mrs. John A. Paddock, of the Woman's Missionary Association of the Diocese of Long Island. The work of the Parish Society of Grace Church, New York, was reported by Miss Hamilton; Christ Church, Rye, by Miss Jay; and Madame Clement's School at Germantown, Pa., by Mrs. Rumney.

After the Reports were made, the fourth order of business was taken up, and plans freely compared and discussed. Much interest was elicited, and the exchange of views and modes of work was extremely edifying, and there is abundant reason to look for practical results.

Offering of Resolutions was next in order, and Miss Hamilton read a proposed Resolution, touching a change of name of the Ladies' Domestic Missionary Relief Association. After discussion, it was voted to refer the further consideration of it to the Association, at its approaching Annual Meeting.

The following Resolutions were then offered and adopted:

Resolved, That every effort be made to strengthen the bond of union already existing between the various Societies connected with the Woman's Auxiliary to the Board of Missions.

Resolved, That still more and full frequent correspondence be en-

couraged between each Society and the Secretary of the Woman's Auxiliary.

Resolved, That the Secretary of each Society be furnished with copies of the Collects appointed for the daily use of the members of the Woman's Auxiliary, and that she be requested to distribute them among the members of the Society of which she is an officer, begging that they be faithfully and perseveringly used by those who receive them.

Resolved, That *whereas* the harmony of the Woman's Auxiliary has been uninterrupted during the three years of its existence, and its labors have been blessed with so large a measure of success, it is advisable that no changes in its methods of work should be adopted without the most careful and patient deliberation on the part of those who have been longest and most intimately connected with the different Societies of which it is composed; therefore,

Resolved, That the Secretary of the Woman's Auxiliary be requested to appoint,

First, a committee of *nine,* to confer with her upon matters relating to the Domestic Missionary Relief Association, and to report at the Annual meeting of the Society, on the first Wednesday of November next.

Second, a committee of *twelve,* to confer with her upon matters relating to Indian work, and to report at the next meetings of the Indians' Hope of Philadelphia, the Dakota League of Massachusetts, the Niobrara League of New York, and the Indian Aid Associations of Baltimore, Providence, and Fairfield County, Connecticut.

Third, a committee of *nine,* to confer with her upon Foreign work, and to endeavor to inaugurate such measures as shall place this department of Missionary labor in as prominent a position, before the women of the Church, as the Domestic and Indian Missions now occupy.

Fourth, a committee of *seven,* to confer with her on the subject of work for Home Missions to Colored People.

Resolved, That the Secretary of the Woman's Auxiliary be requested to arrange for and to call a meeting of the Officers and Delegates of the various Societies connected with the Woman's Auxiliary, *at least* once each year, at the time and place of the meeting of the Board of Missions; and more frequently in other cities, as may be deemed advisable.

The Chairman then proceeded to appoint Committees, but as it was understood that they were to act only temporarily, in conference, the names of the ladies composing them are not given.

The following Resolution was then offered, and adopted:

Resolved, That the Resolutions just accepted be printed, with a report of the meeting, and copies sent to the Secretaries of the various organizations and parish Societies connected with the Woman's Auxiliary.

Prayers were then offered, and at 5.30 P.M. the meeting adjourned.

The most sanguine expectations of the projectors of this Conference were fully realized. Plans of work were discussed and suggestions offered, to the mutual encouragement and interest of all present. Friends of a common cause, whose hearts are stirred by one spirit—love for CHRIST and the advancement of His Kingdom—were brought face to face, who until then were only known to each other as fellow laborers in a field already white unto the harvest.

May we not hope that the HOLY SPIRIT prompted each thought and word, and quickened the impulses of every heart to go forth in His power, stronger than ever, to pray and to work, till the blessed time shall come when there shall be one Fold and one Shepherd?

SARAH F. HOYT,
Secretary of the Meeting.

EXTRACTS FROM THE SIXTH ANNUAL REPORT OF THE LADIES' DOMESTIC MISSIONARY RELIEF ASSOCIATION.* —1873–'74.

PRESENT BOARD OF OFFICERS—Mrs. HORATIO POTTER, *President*; Mrs. JOHN WARREN, *Vice-President*; Miss MARY A. EMERY, *Corresponding Secretary*; Miss ALICE SANDFORD, *Recording Secretary*; Rev. A. T. TWING, D.D., *Treasurer*.

At the Annual meeting of the Ladies' Domestic Missionary Relief Association, held November 3, 1873, the officers of the preceding year were re-elected; but early in the season, our excellent Corresponding Secretary felt compelled to relinquish her work for a time, and before the spring closed resigned her position. The duties were at first temporarily undertaken by the Secretary of the Woman's Auxiliary to the Board of Missions, who was afterwards regularly elected to the office. This change has the great advantage of centralizing the work of the Relief Association, as the Secretary of the Woman's Auxiliary is now brought into correspondence with every branch of Woman's Work connected with the Board of Missions. All the Secretaries of local Branches report to her; she sends circulars to the Missionaries, receives their applications in response, and in this way the Corresponding Secretary of the Relief Association is thoroughly acquainted with the needs of all the Domestic Missionaries, and with the capabilities of all the different Branches for supplying them.

* Copies of this Report in full can be had on application to the Corresponding Secretary.

The work of our Society, which began six years ago, has commended itself heartily to every one engaged in it, and the number of Branches has grown so satisfactorily that, for the first time, the Corresponding Secretary has been able this autumn to send a Circular to every Missionary connected with the Domestic Board.

It seems appropriate at this time to review slightly the entire work of the six years; and although at the first glance the value of this year's gifts may not seem largely in excess of last year's, yet we feel that it is better to have a greater number of Missionaries supplied, even if the gifts are smaller, than to send largely to a few and leave others entirely neglected. Since the first inception of the Association, one hundred and sixty Branches have belonged to it. From various causes these change from year to year, so that some of the Branches with us at the beginning do not now work with the Society; but nevertheless the number has gone on steadily increasing, and we are now prepared for greater efforts than ever before. The table for the six years is as follows:

1868–69,	26	Branches,	68	Boxes,	value	about	$6,000 00
1869–70,	31	"	97	"	"	"	10,000 00
1870–71,	24	"	81	"	"	"	12,988 00
1871–72,	47	"	125	"	"	"	17,114 39
1872–73,	78	"	184	"	"	"	25,750 35
1873–74,	100	"	218	"	"	"	26,825 49

ALICE SANDFORD,
Recording Secretary.

CHANGE OF NAME OF THE LADIES' DOMESTIC MISSIONARY RELIEF ASSOCIATION.

THE Annual Meeting of the Ladies' Domestic Missionary Relief Association was held in the Vestry Room of Grace Church, New York City, November 4, 1874. Nineteen ladies were present, and three members of the Advisory Committee. The Vice-President called the meeting to order. The Rev. Dr. Twing read the opening prayers. The Secretary called the roll, and read minutes of the last meeting and also of the Anniversary Service in Grace Church, October 27. The minutes were accepted. The next business in order being the election of officers, Dr. Twing moved that the officers of last year be re-elected with the exception of the Treasurer, as he wished to resign and have a lady chosen in his place. The amendment was not agreed to, and the officers of last year were elected without any change of Treasurer. The Recording Secretary then read a series of Preambles and Resolutions regarding a change in the name of the Association, prepared by the Committee appointed at the First General Meeting of the Woman's Auxiliary to the

Board of Missions, after conference with several members of the Domestic Committee of the Board of Missions and the Advisory Committee. The Resolutions were read, *re*-read and discussed freely, and finally adopted as follows:

PREAMBLES AND RESOLUTIONS.

1. *Whereas*, The work of the Ladies' Domestic Missionary Relief Association is now carried on by Branches in twenty-four different Dioceses of these United States, and in behalf of all the Missionaries upon our Domestic list; and

Whereas, It has become centralized by the election of the Secretary of the Woman's Auxiliary to the Board of Missions as its Corresponding Secretary;

Resolved, That the present condition of the work renders it advisable that the Association be more closely identified with the Woman's Auxiliary, of which it has for the past two years formed a recognized part.

2. *Whereas*, Certain misunderstandings and complications are constantly arising in the mind of Rectors, and Secretaries of Parish Branches, in consequence of the use of the two names, "Ladies' Domestic Missionary Relief Association" and the "Woman's Auxiliary to the Board of Missions;"

Resolved, That "The Board of Managers of the Ladies' Domestic Missionary Relief Association" be hereafter called "The Committee of the Woman's Auxiliary on Work for Domestic Missionaries," and the Parish Branches be known simply as Branches of the Woman's Auxiliary to the Board of Missions.

3. *Resolved*, That this change of name shall make no change in the work or the methods of the several Branches, but that each shall continue its efforts as heretofore in ways best suited to its own individual circumstances and surroundings.

4. *Resolved*, That the "Committee on Work for Domestic Missionaries" shall be duly organized as the Board of Managers of the Relief Association has been, with its two Delegates from Parish Branches, and its President, Vice-President, Recording Secretary and Treasurer.

5. *Resolved*, That notices of the monthly meetings of the Committee shall hereafter be published in THE SPIRIT OF MISSIONS; but Parish Branches in the city of New York shall be notified of such monthly meetings by the Secretary as heretofore.

On motion the Resolutions were ordered to be printed and copies distributed to the various Branches.

After the reading of a most interesting letter from a Clergyman in the West, the Rev. Dr. Potter read the closing prayers, and the meeting adjourned to the first Wednesday in December, 2 o'clock P. M., at the Vestry Room of Grace Church, New York.

ALICE SANDFORD,
Recording Secretary.

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

Committee on Work for Domestic Missionaries.

The Monthly Meetings of the Committee on Work for Domestic Missionaries will be held at 2 o'clock P.M., on the first Wednesday of each month, from November to May, inclusive, in the Vestry Room of Grace Church, New York City.

All Parish Branches of the Woman's Auxiliary, engaged in this department of Missionary work, are requested to send Delegates as frequently and as regularly as possible.

Mary A. Emery,

Corresponding Secretary.

ACKNOWLEDGMENTS.

The following sums are acknowledged as received through the Woman's Auxiliary, during the month of September, or to the close of the financial year. The amount does not include offerings sent directly from Societies to the Departments for which they were especially intended, but only those forwarded through the Secretary.

CONNECTICUT.		
Woodbury—Woman's Auxiliary of St. Paul's Church, of which for Indian Missions, $12; for Foreign Missions, $5.....	17 00	17 00
IOWA.		
Des Moines—Woman's Missionary Association of St. Paul's Church, towards Reed scholarship in Orphan Asylum, Cape Palmas, Africa.....	18 75	18 75
MARYLAND.		
Baltimore—Ladies' Foreign Missionary Society of St. Peter's Church, half-yearly payment two scholarships in Orphan Asylum, Cape Palmas, and three in Miss Fay's School; the remainder ($40), for Boys' day-school, under Miss Fay's direction.....	175 00	
Reisterstown—Miss'y Society of the Hannah More Academy, scholarship in the Girls' Boarding-school, Cavalla, Africa.....	40 00	215 00
MICHIGAN.		
Grand Rapids—Woman's Miss'y Association of St. Mark's Church, for Domestic Missions, $5.40; Foreign Missions (of which for Bp. Auer Mem. Ch., $110; and towards scholarship in Miss Fay's school, $12.34), $122.34; Indian Missions, $3.23; Home Missions to Colored People, 75c.....	131 72	
Marshall—From Churchwomen of Trinity Ch., for Foreign Missions, $5; Bp. Green, $1; work among the Chinese in this country, $2.....	8 00	139 72
NEW JERSEY.		
Bergen Point—Woman's Missionary Association of Trinity Ch., for Indian Missions.....	1 84	1 84
MISCELLANEOUS.		
Mites for Missions—Foreign Missions, $10, of which for Bp. Auer Memorial Ch., $5; Domestic Missions, $10; Home Missions to Colored People, $10..	30 00	30 00
Total receipts for September.....		$422 31
Amount previously acknowledged...		13,455 88
Total receipts since October 1, 1873,		$13,878 19